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NEW YEAR ISSUE 5725 • 38 PAGES • TWO SECTIONS

FRIDAY, SEPT. 4, 1964
SIDRAH: NITZAVIM
27th ELUL 5724

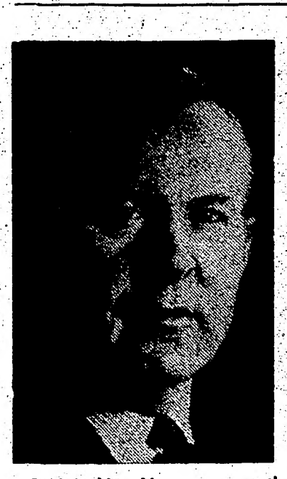
Candle Lighting:
Toronto: 7:31
Montreal: 7:10

SPECIAL ARTICLES IN THE SUPPLEMENT: LEVI ESHKOL, ZION AND THE DIASPORA; MAYOR JEAN DRAPEAU, ROLE OF JEWS IN MONTREAL; FULL PAGE ON WAR ANNIVERSARY AND POLISH JEWS; STORIES; ARTICLES; EXCLUSIVE REPORTS. — WHY NO ANTI-NAZI BILL IN CANADA?

# THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO & MONTREAL, FRIDAY, SEPTEMBER 4th, 1964



Publish New Year messages through Canadian Jewish News. From left to right: Prime Minister Pearson; Opposition Leader Diefenbaker.

## • Commentary •

By M. J. Nurenberger

**Rosh Hashana Theme**

# AFTER 25 YEARS

*Twenty-five years ago to the day, World War II broke out. At that time very few on this continent sensed the days of awe. How could we, on this beautiful September 1, 1939, with the sun shining bright and reflecting upon the blue waters of the Atlantic, realize that it was the beginning of not only the Day of Judgment but doomsday for millions of innocent people?*

*New York, like any other city, town or village on this vast continent, seemed so tranquil.*

*Riding in the subway from Brooklyn to Manhattan, I noticed an elderly woman unfold her newspaper, ignoring completely the headline about the invasion of Poland, she impatiently turned the pages to the advice-to-the-lovelorn column. Then she glanced at the obituary page and finally tossed the paper aside.*

*I often think of this incident, this woman who, in those fateful years, symbolized the general attitude of nonchalance which the American people, including American Jewry, displayed. To her (and tens of millions of others on this continent) World War II seemed very far away.*

*The battle started in Danzing and, though Paris was only a few hundred miles away (and the French government had declared its support for Poland), the notorious, leftist French leader-turned-fascist, Marcel Dèat, asked in a now infamous editorial:*

*"To die for Danzig — mourir pour Danzig? — Jamais!"*

*Not only did the average innocent American represent those of us who had hoped for peace despite all odds; millions of Frenchmen were then convinced that Hitler could not be so serious as his moustache looked.*

*In that beautiful summer, life had never seemed so gay — except, of course, for those distant Poles, Czechs and Jews involved in the Nazi operations.*

*The inferno was at the Vistula and Moldava Rivers. Also the Reds still were abiding by the Molotov - Ribbentrop pact. The gallant fight of invaded Poland, the brewing revolt of the Czechs were termed by the Communist press an imperialistic war. The Soviets were getting even with the Western powers for abandoning them a year earlier, during the Munich deal. Humanity was engulfed in the holocaust. The fate was sealed for six million Jews and millions of others, the potential victims of fascism.*

*In our own milieu, a prominent, rising leader of the Jewish people, who now shouts from all roof tops mea culpa, and admits his "error", said to forget about the Jews in Hitler's Fortress-Europe. "What can we do for them?"*

*In this attitude of laissez-faire, of abandoning our brothers and sisters, this almost Cain-like hypocritic, Am I my brother's keeper? has molded a psyche which indirectly brought about the "neutrality" vis-a-vis our fellow-Jews "there".*

*A few months ago in Jerusalem, I visited the Martyrs' Museum which has an official stamp of the official history writers of the tragic six years that ensued. There grim details of the atrocities are depicted. All guilty are mentioned, except those who, at that time, had the responsibility of leading the people and committed the minute error of neglecting their duty in the hour of supreme peril. Somehow the essential is missing from the picture: the question — Who in the Western world, in the free Jewish communities, failed — remains unanswered.*

*For instance, we are not told why the Joint Distribution Committee, which had access to enormous funds during the war years, refused, through its representative in Switzerland, to gamble one million dollars against one million Jews in Hungary in the now over-publicized Eichmann proposal of money for blood. The last witness to this tragic chapter, Joel Brandt, died recently, heartbroken. He couldn't understand the "why" up to his last breath.*

*Twenty-five years have passed since September, 1939, when the calamity began. Perhaps it is time for us to learn exactly what happened. For how can we hide all these facts from our children who some day will read about them in objective books of history and ask us, "Where were you?"*

*These days, the Days of Awe in our calendar, should inspire us to such earnest investigation of facts and historical research if we mean what we say in our New Year prayers. For repentance, atonement, always is necessary before turning a new leaf. And I dare say a new leaf will be turned (not in the very distant future) in our contemporary Jewish activities — if we mean it when we say, Jewish survival.*

## PEARSON, DIEFENBAKER ISSUE ROSH HASHANA MESSAGES

# WORLD LEADERS HAIL 5725

CANADA

PRIME MINISTER – PREMIER MINISTRE

As Jews around the world approach the celebration of another Rosh Hashanah, it gives me genuine pleasure to extend warm personal greetings and good wishes to all members of Canada's Jewish Community.

At this holy time, all Canadians join with you in wishing that your calendar year 5725 may be blessed with further progress towards that full respect for human rights and international understanding on which a truly lasting world peace may be built.

May the New Year bring good health, happiness and prosperity to all.

Lester B. Pearson

Ottawa
1964

CANADA

LEADER OF THE OPPOSITION — CHEF DE L'OPPOSITION

Mrs. Diefenbaker joins me in extending to our fellow Canadians in the Jewish Community sincere good wishes on the occasion of the celebration of Rosh Hashana.

Our hope is that the New Year will bring continuing happiness, understanding and tolerance not only to the Canadians of the Jewish faith but to everyone whatever his race, religion or colour.

Yours sincerely,

Ottawa
1964

Hopes for progress in Jewish education: Israel Premier Levi Eshkol.

## ROBARTS, LESAGE STRESS JEWS' ROLE

The Prime Minister of Canada and the Leader of the Opposition joined world leaders this week in extending New Year greetings to the Jewish community on the eve of Rosh Hashana. Similar statements saluting the Jewish New Year were issued from the White House by President Lyndon B. Johnson, from Whitehall in London and from other capitals of the free world.

In Toronto, Ontario Premier John P. Robarts published a statement of best wishes through The Canadian Jewish News. And from Quebec City this newspaper received warm expressions of good year wishes to the community from Premier Jean Lesage.

For the first time in many years, a special wire direct from Moscow was received by The Canadian Jewish News from Chief Rabbi Yehuda Leib Levine.

## P. M. HOPES FOR PEACE

In his statement, the Prime Minister, The Rt. Hon. Lester B. Pearson, expressed his hope that the new year may bring further progress towards full respect for human rights and international understanding. The Leader of the Opposition, The Rt. Hon. John G. Diefenbaker, voiced his prayers for a new year of understanding and tolerance among people of every race, religion and color.

From Jerusalem, The Canadian Jewish News received special New Year greetings to the Jewish community from His Excellency Levi Eshkol, the Prime Minister of Israel. In his message, the Prime Minister expressed hopes for a year of "fruitful activity on behalf of Jewish education and the strengthening of Israel and the ingathering of the exiles."

Th Ambassador of Israel to Canada, The Hon. Gershon Avner, declared in his New Year greeting that Israel's international position recently has been powerfully reinforced by renewed commitments of friendship and support on the part of leaders of world powers both in America and Europe.

## SALUTE FROM MOSCOW

In an exclusive cable from Moscow, addressed to Canadian Jewish News Editor M. J. Nurenberger, Chief Rabbi Levine stated:

"Greetings. I am sending New Years greetings and wishes for good health and happiness to all and especially the readers of your respected newspaper.

"May there be peace and prosperity in the whole world."

From the Holy City of Jerusalem, we received a special Rosh Hashana appeal from the Chief Rabbis of Israel, the text of which appears on page two.

(The full text of Premier Robarts' moving New Year message appears in the special New Year supplement of this issue of The Canadian Jewish News. Premier Lesage's statement also is printed in full in the same section.)

## NO CANADA MAIL FOR BIGOTS

The National White American Party has been banned from using the Canadian mails, Mr. John Nicholson, the Postmaster General told the Commons in Ottawa

He asked M.P.s to report to him any instances of envelopes containing racist and antisemitic material.

This is the first such move by the Government since the end of the Second World War. The Canadian Jewish Congress asked the authorities last March to take all necessary steps to check those inciting hatred.

## BIG PROFIT FOR EL-AL

Jerusalem, (JCNS) El Al, Israel's national airline made a net profit of I£3,300.000 in the financial year 1963-1964, Mr. Ephraim Ben-Artzi, its managing director announced here.

The company's turn-over was £196,000,000 and the accumulated deficit had been reduced to only £4,600,000, he said.

# ISRAEL DECLARES CYPRUS NEUTRALITY

JERUSALEM, (CJN) — The Israeli Cabinet this week reiterated Israel's policy of neutrality and non-intervention in the Cyprus dispute. This followed a thorough discussion of Foreign Minister Golda Meir's review of various foreign policy issues, which included the situation on the island.

The Cabinet also discussed the line-up of the Arab states at the approach of the second Arab summit conference in Alexandria, in view of the recent rapprochment between King Hussein and Abdul Nasser.

Mrs. Meir is understood to have stressed that the Arab propaganda campaign against Israel's National Water Carrier, has failed, with Arab representation on this issue in 60 capitals having borne no fruit.

The official comminique read:

At Sunday's weekly Cabinet meeting, the Foreign Minister reported on political affairs.

The Deputy Prime Minister reported on his meeting with the British Foreign Minister.

Israel Ambassador Gershon Avner: Israel More Powerful.

# CALL ATHEISTS TO 'EXPOSE' JUDAISM

LONDON (JCNS)—A call for greater effort by atheists to "expose the reactionary essence of Judaism", was made in "Sovietskaya Litva", a newspaper published in the Lithuanian capital of Vilna, earlier this year. A copy has now reached the West.

The article, written by A. Bermanas, a member of the editorial board, stated that the main direction of atheistic work in the Lithuanian Soviet Republic was against Catholics because most believers there adhered to that religion.

But it should not be forgotten that "the Russian Orthodox Church and the Jewish synagogue have a distinct influence on a certain part of the population . . ." Bermanas wrote.

"The adherents of Judaism, for instance, are trying to convince the believer that this religion has played a progressive role in the creation of the Jewish nation and in its culture."

He said he often spoke to young Jews, many of whom did not know of "the role played by Judaism in the exploitation of the Jewish workers", and he accused rabbis of collaborating with the Tzarist security police in 1903 against the revolutionary movement.

## SYNAGOGUE IN DACHAU

MUNICH (JCNS) — By spring next year, it is hoped that work on transforming the site of the Dachau death camp into a memorial will have been completed in time for the 20th anniversary of the camp's liberation at the end of the war.

The Dachau Memorial Committee, which is expecting representatives from 20 countries to participate in the commemoration ceremonies, has said that they are hopeful that the remaining barrack in which prisoners were confined will be empty by the end of this year. They are at present occupied by displaced persons.

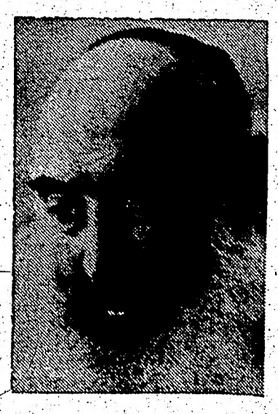
## The NEW YEAR Season

**The Jewish New Year 5725 will be ushered in with special prayers Sunday evening, September 6th. Rosh Hashanah will be Monday, September 7th and Tuesday, September 8th.**

**The offices of the Canadian Jewish News will be closed:**

- **September 7 and 8 (Rosh Hashanah);**
- **September 16 (Yom Kippur);**
- **September 21 and 22 (Succot);**
- **September 28 and 29 (Shemini Azeret and Simhat Torah);**

**Despite all technical difficulties, arrangements have been made to publish the paper regularly every Friday. No issue will be missed.**



## CHIEF RABBIS' MESSAGE TO CANADA

ISSUE GREETINGS THROUGH CANADIAN JEWISH NEWS. — FROM LEFT TO RIGHT: Chief Rabbis Unterman, Nissim (Israel); Levine (Moscow).

NEW YEAR MESSAGE FROM CHIEF RABBI

# Urge Fullest Support Of Israel Bonds High Holy Days Program

In a message just received from Jerusalem, Chief Rabbi Yehuda Unterman and Chief Rabbi Yitzhak Nissim of Israel have called upon Jews throughout the world to support the special effort for Israel Bonds being held during the forthcoming High Holy Day season.

In his message, Chief Rabbi Unterman emphasized that Israel Bonds have been a great uplifting force for the building and settlement of the country, as for the foundation of economic enterprises in our State and for the expansion of its industry. This has made possible the absorption of tens of thousands of new immigrants and the creation of new cities and settlements."

Calling for widespread participation in the Israel Bond effort, Chief Rabbi Unterman stressed the importance of lending money not only to individuals but to the whole nation of Israel "For this", he said, "you will be privileged to see the blooming and progress of our State."

Chief Rabbi Nissim, in his message, called upon world Jewry to "unite to labour even more for Israel's strengthening by increased support of her financial channels, amongst the most important of which are State of Israel Bonds, whose mission is to serve as a lever of development for Israel, her settlement and her economic flourishing." He added: "It is incumbent upon us to understand the needs of the State of Israel, which are so very great and so very vast in the fields of education, building, industry, agriculture, and others; to pave the way for additional multitudes of our brethren who shall, in the years ahead of us, come to the land from all corners of the globe."

Synagogues in Toronto, along with congregations throughout the United States and Canada have made it a tradition to devote a portion of their services on the High Holy Day to permit congregants to pledge their support of the young State's economic development.

In Toronto, Rosh Hashonah Appeals for Israel Bonds will be held at Holy Blossom Temple and the Farband. Other Congregations in the community have scheduled their Appeals for Yom Kippur Eve and Yom Kippur Day.

PARTICIPATES IN NEGEV DINNER - Leon Pape (above), who will be co-chairman of the Special Names Committee of the Morris B. Kaufman Negev Dinner, according to John R. Devor, chairman of the affair.

## Protests In Argentina: Catholics Condemn Sharply The Antisemites

BUENOS AIRES (JCNS) — A wave of protest has developed in Argentina at the spread of antisemitism and anti-Jewish outbursts and attacks by Tacuara and other organizations, as well as against anti-Jewish moves by Congressmen Cornejo Linares and Brigadier Hidalgo Oliva.

F.U.C.A. (United Front Against Antisemitism) last week organized a meeting at which political leaders and members of Congress attacked an anti-Jewish draft law proposed by the Peronista Congressman, Cornejo Linares.

About 500 students — most of them Catholic—of the Faculty of Economics at Buenos Aires University issued a public statement condemning antisemitism. They declared that at least 303 anti-Jewish attacks had taken place since the beginning of the year and that "the Argentine people is literally being subjected to a propaganda bombardment aimed at creating in the country an atmosphere of hatred against the Jews," with, as background, the economic and social crisis now prevailing.

The Progressive Party has launched a strong campaign against antisemitism. On Friday the whole city of Buenos Aires was covered with posters headed "Against Antisemitic Discrimination." These asked the Government to enforce the laws outlawing Tacuara and the Guardia Restauradora Nacionalista; to punish military personnel instigating racial hatred and to order the immediate expulsion of Hussein Triki, the Arab League representative in Latin America, from the country and the closure of his magazine "Nacion Arabe".

The posters ended with the words: "The Government should know that its passivity is in fact complicity."

## Celebrate Liberation Day

PARIS (JCNS) — Paris Jewry took an active part in the 20th anniversary of the liberation of Paris from German occupation.

A special service was held at the synagogue in the rue de la Victoire and was conducted by Dr. Jacob Kaplan, Chief Rabbi of France. He was assisted by the Chief Rabbi of Paris, Rabbi M. Jais.

The same day, as part of the official ceremonies, President de Gaulle paid a call to the town hall, from which the national Council of the Resistance Movement conducted the fight against the Germans in 1945.

The President was welcomed on behalf of the Council by M. Daniel Mayer, who was secretary-general of the Socialist Party during the underground fight against the Germans, and the representative of his party on the Resistance Council.

A former Cabinet Minister, M. Mayer is a known Jewish leader.

## WHERE THERE IS A WILL THERE'S ALWAYS A CLAIM

LOS ANGELES (JCNS) — A Russian-born chemist living in California, who died last February at the age of 78, Joseph Sternberg, left heirs in Russia who are to receive some $60,000 from his estate.

Mr. Dan Joseph, of New Jersey, the nephew of the dead chemist, had unsuccessfully contended that he was his late uncle's sole heir, quoting a Californian law which prohibits the transfer of assets from an estate to another country without a reciprocal treaty with the United States.

Mr. Joseph then made an agreement now approved by a Los Angeles court, with his Russian relatives, whereby he will get 40 per cent of the estate while each of the three Russians will receive 20 per cent.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# MOSCOW OFFERS NEWEST ARMS TO JORDANIANS

LONDON — The Soviet Union has offered to supply Jordan with supersonic aircraft and other modern weapons, according to the "Observer" correspondent in Amman, Patrick Seale.

He writes that this is recognized in Jordan as a challenge to Britain and the U.S. which have so far been the sole suppliers of arms to Jordan. "It is also seen as an attempt to draw Jordan into the nonaligned camp and into a position of dependence on both Russia and Egypt."

According to Seale, urgent consultations are at present taking place between London and Washington about whether a Western counter-offer should be made. A reaction from Washington on the offer is expected within the next few days, before Arab kings and heads of state assemble in Alexandria for the second summit.

**Hopes West to Respond**

Jordan Premier Bahjat al-Talhouni told Seale he hoped the West would meet Jordan's arms requirements. "Indeed, he felt the West should do so."

The "Observer" correspondent says Field Marshall Abdul Hakim Amer was not entirely happy with what he saw during his recent visit to Jordan. It is believed he recommended that Jordan's army be increased by about 10,000 men, that ground defences on the Western bank along the Israel frontier should be strengthened and that the Air Force, now flying Hunter jets, should be re-equipped with supersonic aircraft to match Israel's Mirages. It was also a result of his visit that more than 90 Jordanian officers, chiefly of ex-Beduin origin, were retired.

Hussein with president Johnson at the White House during the King's last visit to Washington.


**NEW YEAR GREETINGS**

New Year's Greetings from Louis and Celia Blumenfeld and sons, Barry and Allan. Wishing all their relatives and friends a happy, healthy and joyous New Year.

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CANADIAN JEWRY

## NEW YEAR BALANCE

Without any doubt, the paramount issue of the Canadian Jewish community in the year now ending has been the public debate around the Klein-Walker Bill. As we recall, two well-meaning, dedicated, public servants, Milton Klein, Q.C., MP of Montreal, and James Walker, Toronto MP and Liberal Whip, had urged Parliament to outlaw incitement to race hatred, religious bigotry and genocide-propaganda.

Such laws exist in Sweden and in the country which tasted the bitter fruit of Nazism, Western Germany. Recently Britain's Opposition Leader, Mr. Harold Wilson, stated clearly that, should Labor regain power, it would ban legally the dissemination of neo-Nazi propaganda. Here in Canada, the movement to outlaw Nazism and, once and for all, to cease considering it within the normal framework of free speech, gained momentous power. Support for it came from many ethnic groups as well as from personalities representing both founding races of this nation. Also, the Minister of Justice and other influential, national leaders repeatedly assured the public that some legal steps would be taken to amend the law in order to destroy the plague of neo-Nazism imported here.

The Canadian Jewish News, which was given credit by national Jewish leaders for raising the issue and for promoting the cause of true democracy —without freedom for genocide propagandists — openly, steadfastedly and fearlessly supported legal steps against the propagation of bigotry and hatred.

The country at large understood that freedom for Nazis to disseminate their kind of racial propaganda was tantamount to allowing glorification of genocide. For the neo-Nazis preach what the old Nazis practiced: the extermination of nations, peoples and races.

Why, then did the Klein-Walker Bill fail? Did it flop because its promoters and supporters immediately tripped over an obstacle which normal people unacquainted with the workings of The Establishment in our Jewish community could not foresee? Weren't rumors inspired immediately to the effect that the Klein-Walker Bill had no chance of passing through Parliament, though both Walker and Klein never had claimed their bill to be perfect and that they would accept any amendments which would help pass some kind of law to ban Nazism from Canada?

Those speaking for The Establishment suddenly became Januses: while one face proclaimed the necessity of adopting such a law ,the other condescendingly rejected it as impractical.

This made some people wonder: why was a law, good for Sweden and Western Germany, necessarily unsuitable for Canada ?

The hind-clairvoyance of a national Jewish leader—that he opposed the bill because he always knew Canada could not accept such law, and the Klein-Walker Bill would signify undermining civil rights — leaves a bitter taste for officially we were told constantly that his organization was for the bill, at least for amending the Criminal Code.

We can quote many contradictory statements from that source. To top it all, isn't the latest explanation (published in Montreal)—that it would be too much to expect a bill which provides ten to fifteen years of prison for genocide-propaganda — from a Jewish leader more than enough for even the toughest journalistic, political stomach?

Doesn't it seem that the feeling — that in the battle to kill Nazi propaganda, The Establishment has failed —still persists? Isn't this failure due to the fact that perhaps the organization considers itself the perfect instrument, created by God, Himself — to manage every "Jewish business?" Hasn't it miscarried because, in contrast, for example, to the policy of the Board of Deputies in Britain, sessions dealing with the most vital Jewish interests are debated and decided upon behind closed doors?

By not informing the Jewish man in the street of what is at stake, doesn't any Jewish leadership thereby risk remaining uninfluential and entirely separated from the community? Shouldn't the Jewish community — all those interested in the preservation of our dignity and rights —know the "secrets" debated in the chambers of the leaders?

In this specific instance, ought not a public emergency convention be called immediately so that Canadian Jews, in whose name political action is being conducted, find out why the anti-hatred bill was muzzled? Isn't it obvious that the up-to-date explanations seem mostly like an outburst of some persons plagued or obsessed by a bad conscience?

Since Jewish organizations operate, thanks to public funds, shouldn't the Jewish taxpayers know what they receive for their money?

We hope the New Year inspires the leadership in all strata of our community-work to realize that, unless such reforms based on the model of the British Jewish Board of Deputies are undertaken, they, the leaders, will remain isolated in their blue-white towers; and the good being done by them for the welfare of the community will likewise remain a secret, as does the manoeuvering which helped defeat the Klein-Walker Bill.

We wish the entire community a Happy New Year.

JENSEN, DAILY TELEGRAPH, LONDON

letters to the editor

## Bitter Memories

Dear Editor:

Please accept my **Yasher Koach Gadol** for the article in the August 28th issue of The Canadian Jewish News, titled: Soldiers of Nicholas. It was so wonderfully written, it seemed as though you yourself had seen it with your own eyes.

But it touched a very sore spot in my heart. It reminded me of my poor, unfortunate great-grandfather, Moishe, who was the victim of this **ukase** and who, all his life, into his late 90's mourned for the poor, unfortunate child who was torn away from his hands one Friday before sundown while walking with his **korbam** to the synagogue.

My grandfather, Moishe Blecher (as he was known in our town), was a pious Jew. I remember him as in a dream, for I was merely a little boy: a tall man dressed in a long, black, shiny **capota** with a heavy black **gartel** around his waist, a black, shiny **cashket** with a peak, black pants a bit short so that his white **korene** sox showed, the **talis koton** with the long **tzitzoth** always visible. He was a very learned man, a **Talmid Haham** possessing a sweet liturgical voice, and he knew **Peirush Hamiloth**. He always sang **Psukei Dezimra** even on the High Holy Days. His deep sighs during the prayers always were for the child whom he lost because of Nicholas Ukase.

Because of that, our given name was Chapchik, from the **Shoiresh Chapper**. But since this name was difficult to pronounce, those who emigrated to Canada and the United States changed the name to Adler, which we also adopted.

This happened over one-hundred years ago, but we haven't forgotten the poor, unfortunate boy and often wonder what became of him.

Downsview, Ont. Jacob Adler

All The Facts

by EMANUEL LITVINOFF

## Soviet-West Entente & The Jews

The "cold war" shows signs of melting. The test-ban agreement has been concluded; disarmament talks in Geneva begin with agreeable optimism; the Russians and Americans talk over a wide range of international problems .In such an atmosphere it is not unreasonable to hope that the position of Jews in the U.S.S.R. will improve, despite the discouraging setbacks they have endured in the past twelve months.

But it would be a mistake to underestimate the complexity of the Soviet-Jewish problem and the depth of its roots in Soviet society. These are such that there can be no lasting improvement without a radical rephrasing of official Soviet attitudes towards Jews as a nationality, their culture, history, traditions and relations with kin in other countries. In fact, without pressing the analogy too far, the situation might be compared with that facing American society in relation to Negroes, where the problem is no longer simply one of legal emancipation, but that of full recognition of the inherent dignity and rights of the Negro people.

During the past year Soviet Jews have experienced almost unrelieved harassment — more synagogues closed, more hounding of religious Jews (as in the trial and sentencing of Moscow Jews for "speculating" in matzot), more Jews punished as scapegoats in the search for economic offenders, more anti-Jewish articles in the press, more blood-libels.

But there is a good deal of muddled thinking about the nature of Russia's Jewish problem, both in the Soviet Union (as reflected by the "Novosti" agency, for example) and outside. The root of much subsequent misunderstanding was the post-Haskalah developments that, particularly in the nineteenth century, led to the idea that the Jews are, in fact, a "problem" like poverty, disease, war, etc., and, therefore, must be "cured." The remedy? Assimilation, a solution widely acclaimed by progressive movements, particularly Marxist.

In the Soviet Union the "assimilation" of the Jewish population still remains an article of dogma and the authorities often resort to methods calculated to nurry it on. But these methods are merely those that deprive the Jews of their distinctive national, social, cultural and religious institutions, and are, therefore, acts of oppression. They have taken from many Jews their Jewishness, but they have not succeeded in making them Russians, Ukrainians, Georgians, etc., nor, in fact, is it made legally possible for them to join these other nationalities. Despite the erosion that takes place on the fringes of all minority communities or nationalities, and the vast slaughter that took place under the Nazis, Soviet Jews remain an identifiable people of more than three millions intolerably deprived of those instruments that would enable them to live an organic national existence.

The Polish-Jewish Communist, Michael Mirsky, wrote some time ago — in the Warsaw Yiddish newspaper "Folkestimme" — that in the twentieth century assimilation as a solution of the Jewish problem had become bankrupt. Antisemitism had awakened among Jews nationalist views and moods, which took pains to preserve the singularity of the Jewish people.

Therefore, when Soviet spokesmen, like the staff of "Novosti," insist on countering charges of discrimination against the Jewish nationality by presenting Soviet Jews as being "just like" Russians, there is clearly a distinct failure to understand what the trouble is about. There is an equal failure of understanding when they point to a Yiddish concert, a magazine, or a drama production as "proof" that the Jews have their culture if they want it. A genuine national culture goes far beyond the mere physical provision of a few books in Yiddish, a few concerts, a Yiddish bi-monthly. The events of the present century have brought about a new evaluation of Jewish identity, and it is no longer a secret that even Communist-Jewish intellectuals are committed to a more positive conception of the Jewish people than the Party they belong to is yet prepared to admit.

But if, in the short term, there is little ground for optimism about the conditions of Soviet Jewry, certain events in the past year have shown that there are forces below the surface that will have an increasingly important role in shaping future developments of Soviet society and its attitude towards Jews. For some time now it has been apparent that many Soviet intellectuals who are engaged in the struggle to defeat what they call "the heritage of Stalin," have come face to face with the fact that anti-Jewish discrimination is one of the weapons of the neo-Stalinists. Old-fashioned bureaucrats, who have not forgotten that Jews are "cosmopolitans," condone popular antisemitism or actually aid it by providing a legal cover for the persecution of Jewish culture, religion and Jewish individuals.

In the present literary polemics a clear division has emerged between the embittered conservatives, for whom too much is happening too fast, and the predominantly younger generation of intellectuals who want to hasten the modernisation of their society. These factions are involved in a vital debate, which cannot fail to influence the future, and when they argue over this poem or that book of memoirs no one is in any doubt that these are euphemisms for political issues of great importance, the treatment of Jews among them.

In this light, the ideological discussions of December, 1962, and March, 1963, between the Soviet Premier, Mr. Khruschev, the Party ideological expert, Mr. Ilychev, and leading Soviet intellectuals is seen to have a vital significance for Soviet Jews. Not only was the Jewish question a pressing issue in the discussions, it was also evident that the liberal intelligentsia who were troubled by it were well entrenched and by no means ready to shirk battle over it. At one of the meetings, that of December 17, 1962, the Jewish problem as reflected in the poetry of Yevgeny Yevtushenko was the main topic and aroused a sharp discussion in which Mr. Khruschev repeated some of his well-known views on Jews, and in which Ehrenburg's involvement in the liquidation of members of the war-time Soviet-Jewish Anti-Fascist Committee was bitterly argued.

If there was any idea then that this problem was only of concern to some intellectual coterie it was quickly dispelled when, for the first time, the Soviet public at large was involved in the discussion by a government decision to publish in the Soviet press correspondence between Mr. Khruschev and Bertrand Russell on the Jewish question. This was on February 28. Less than two weeks later the Soviet press published further reflections by Mr. Khruschev on the Jewish problem, which were given in an ideological speech to Soviet intellectuals on March 8, 1963. It was at once clear that the Soviet Premier was not so much addressing Westerners like Bertrand Russell as an important section of Soviet public opinion for whom the liberal intellectuals were spokesmen. The Jewish problem in the Soviet Union had come into the open at last.

This confirmation that Soviet public opinion is agitated over the status of Jews and insists on discussing it is perhaps the most significant single factor to emerge during the past year. It should be viewed against the background of heightened crisis in which Jews live. It would be true to say that not since the dark years of 1948-52 has the public image of the Jew in the Soviet Union been so grotesquely projected. It is an image of religious and economic racketeering, of anti-social behaviour and lack of patriotism, of association with a State (Israel) which practises aggression against peace-loving neighbours and is an instrument of colonialism in Africa and the Middle East.

(Continuel on page8)

## the lively arts • Theatre • Music • Film

By D. COHN

• The remains of the world famous stage director, Max Reinhardt, shortly will be transferred to Israel for reburial in Jerusalem. This will be done on the initiative of Meyer Weisgal, chairman of the executive council of the Weizmann Institute of Science at Rehovot. Habimah, the Chamber Theater and other Israeli theaters will sponsor the transfer.

Originally it was planned to transfer Reinhardt's body to Salzburg which he helped to become a famous festival city before the war, but his son, Gottfried objected.

Max Reinhardt, whose real name was Max Goldman, left Germany in 1936 for the United States and died in New York in 1940 at the age of 70. He was provisionally buried there. Throughout his life he remained a traditional Jew; his funeral in New York took place with strict religious rites. Besides his son, he left his widow, Helena Thimig.

• There is a growing number of British playwrights of Jewish background: Wesker, Pinter, Kops, Lionel Bart, Mankowitz, Peter Shaffer. This is credited to the "working class" aura pervading the new theater. Among new dialects being heard is Jewish-Cockney.

• Herman Shumlin, producer and director of The Deputy, has revealed that he wrote to Pope Paul VI last month asking him to clarify his attitude towards the Jews in the light of his approval, when Archbishop of Milan, of a book containing anti-Jewish comments. The Pope has not yet answered his letter.

• Richard Tucker Metropolitan Opera tenor, has filed suit against Miami Beach's Eden Roc Hotel for over a million dollars, charging the inn implied that he had "laid a bomb" by its cancellation of a scheduled second performance by the tenor.

• Brothers Harry W. and Robert D. Hurwitz, film industry veterans of Winnipeg, were chosen by the Canadian Picture Pioneers to receive the first dual Pioneer of the Year award. The Boston-born brothers will be honored at the organization's annual dinner which will be held in Toronto in November.

• At a party in Hollywood last week, guests of honor, The Beatles, were as excited to see movie stars as the latter were to see them. Movie children of all sizes attended. Jack Palance brought his three children; Shelly Winters had her daughter, Romina, 11, in tow; Edward G. Robinson escorted his granddaughter. He remarked, "In all my year I've never see anything like the response these boys get".

• Efrem Zimbalist Jr. was born in New York, Nov. 30, 1918, though Warner Bros. puts it five years later. He studied the violin as a child — when about seven or eight. Heifeyz was his teacher. He is the son of the famous violinist Efrem Zimbalist Sr. His mother was the well known opera singer, Alma Gluck. Though a smooth operator with the women on the screen, he says he's not like that off screen. He has been married twice, has two children.

• Irving Brown of Tucson, Arizona, wants to change his name legally to Al Jolson Jr. He claims he is the son of the famous late jazz singer, born July, 1910, in Brooklyn, New York.

• Sophia Loren, now in Israel filming "Judith", is studying Hebrew and had a chance to use it at a reception in Haifa with most of the Israel Defence Army's headquarters staff on hand. She said the local spaghetti was excellent and she was surprised to see so much greenery in a country where water was not too abundant.

• A new movie theater has opened in the basement of the ultra-orthodox Hotel Deborah in Tel Aviv. Movies will be geared "for the whole family". The hotel owners have veto power against risque of films showing hint of "nudes".

• Though The Beatles are banned from Israel, their film, A Hard Day's Night, is being seen simultaneously in Tel Aviv and Haifa. But, somehow, there's no rush to see the picture.

• Ray Stark, producer of Funny Girl!, has signed Lainie Kazan, Barbara Streisand's understudy in the show, to an exclusive contract covering all entertainment fields.

• Lorne Green will record an album of Shakespeare next month.

• Drama groups from two kibbutzim — Kfar Masaryk and Ein Hamifratz — played familiar roles when serving as "extra" in the filming of "Judith". The joined professional Israeli actors for a scene showing a kibbutz general meeting which discusses measures to be taken on the arrival of an illegal immigrants-ship. Only non-Israeli to take part in the scene was Peter Finch, who plays the secretary of the kibbutz. The new immigrant, Judith, (Sophia Loren), does not appear in the scene.

The only thing missing to give the picture authenticity were knitting needles.

• Allan Sherman has a new one: I Married My Agent, And I Hope The Change Will Be Good For Me.

• George Burns (alias Nathan Birnbaum), 68, husband of the late Gracie Allan, says he will never retire. He told how he found a new home at Warner Brothers: "The studio had Connie Stevens, whom I greatly admired, and I had the idea for a series, which Warner liked. The story has me, George Burns, buying an appartment building to give me an audience for my singing. One of the tenants is Connie, who plays an airlines stewardess. I weave in and out of the stories, talk to the audience and sing a song now and then".

*SERMON FOR THE WEEK*

## THE DAYS OF AWE

Reb Levi Yitzchak of Berditchev, the Hasidic Master, is reputed to have prayed:

"Not this do I ask of Thee, Lord of the Universe, that Thou shouldst reveal to me the mysteries of Thy ways, for I could not comprehend them. I do not wish to know why I suffer, but merely whether I am suffering for Thy sake."

Such an extreme piety, such complete self-surrender to the rule and will of God, seems to be in complete opposition to the materialistic attitude to life, that marks modern society. The chief spiritual purpose of the forthcoming "Days of Awe" - Teshuva - is to bridge this gap, to correct the Jew's direction in life, to alter his course, to increase his awareness of God.

"There is no peace in my bones because of my sin", confesses the psalmist. On the other hand, explains a Hasidic teacher, when a man has made peace within himself, he will be able to make peace in the whole world. It is that inner peace that the Jew has been taught to seek through Tshuva - "Atonement". But one should not dwell unduly on acts of penance; repentance is only the incentive to real Teshuva.

Martin Buber in his "Way of Man", writes:

"In the time I am brooding over the sin I could be stringing pearls for the delight of Heaven. That is why it is written: "Depart from evil and do good' - turn wholly away from evil, do not dwell upon it, and do good. You have done wrong? Then counteract it by doing right," the Rabbi of Ger urged his followers."

The outstanding feature of Teshuva is the notion of God's mercy and His readiness to forgive. The Book of Jonah, read at Mincha on Yom Kippur, represents this thought at its highest and shows God's love to be universal. "Thou givest the hand to transgressors and Thy right hand is stretched out to receive the penitent," declares the liturgy. There is no completely lost soul, banished from divine grace by his sins.

In their desire to encourage his feeling of essential inner worth the Talmud goes so far as to assert:

"The sinner who repents is on a higher 'rung' or station than the righteous man who has never tasted sin."

For God is a personal God, interested in every man, ruling and guiding his life; and our Teshuva therefore has no room for the idea of vicarious atonement. There is no need for any mediator between God and man, for it is in the power of everyone to achieve renewal and reconciliation in and for himself.

Rosh Hashanah can exercise a salutory influence for good on us all by turning our minds away from the ordinary earthiness of everyday materialism. "Where is the dwelling place of God?" - once asked a sage. "Wherever man lets Him in!" ("Way of Man"). To let God into our world - that is the purpose of this holy season.

New Shukairy Threat

# CALLS FOR "COMPLETE LIQUIDATION OF ISRAEL"

AMMAN, JORDAN — The executive of Ahmed Shukeiry's "Palestine Liberation Movement" has called for "the complete liquidation of Israel". This is contained in a resolution urging war on imperialism, "the Arabs' first enemy," contained in a 15-point program adopted by the committee at its meeting in the Old City of Jerusalem last week.

Shukeiry took the program with him to Cairo on Friday for submission to the summit conference.

He told the Jordan press that it incorporates a "complete survey" of all political, military and financial aspects of the "Palestine entity."

He was not ready, "in the public interest" to reveal details of the executive's request for the establishment of "the Palestine armed forces," but said all financial requirements had been taken care of.

He told reporters that "this time' the "liberation movement" is to work "in all seriousness.

HUMAN RELATIONS

# Squabbling Neighbors

DR. ROSE N. FRANZBLAU

QUESTION: I am married and the mother of a girl, 11. I live in a small apartment building one flight above the other people involved in this dispute. I work part-time and generally get home about 4 p.m. There is a grandmother living below, a young boy of 10, and his mother, who works all day. His father was killed when he was 2.

The old grandmother is very nervous and cannot stand any noise. If I drop something on the floor, they all start to bang upstairs with a broom. We insult each other constantly.

My little girl has started to call the boy names, like "Fat." He is very sensitive. His mother and grandmother encourage him to hit my little girl. The other day he hit her and I threatened him. I am very much against another, especially a boy punching a girl.

We are living together as cats and dogs. Also, the mother has threatened me with court action if I hit her child back.

ANSWER: Although you do not mention it, it seems likely that the disagreement between the grown-ups started long before the fights between the children. The grown-ups are now spurring the children to do for them what they do not want to do for themselves. They are asking their offspring to work out their mothers' hostilities and are retaliating by threatening to punish the other child.

Girls can usually fight more effectively with words than boys can with blows. It is revealing that you see nothing wrong in your little girl's verbal assaults, but are outraged at the reaction of the boy to her hitting out at him.

* * *

When grown-ups insult each other in the presence of children, they give implicit approval for similar behavior on the part of the children. Your daughter doesn't have to be told to call this boy names. What she hears about him and his family in your home gives her ample license to behave the way she does.

From your own report, it is your daughter who starts the fights by calling this boy names. Hitting back is his only recourse. If you don't want your child to be hit, you must stop the name-calling. She is old enough to understand that when she starts a fight by such behavior, she will wind up being hurt.

The grown-ups in both families are acting much more inappropriately than these two children are. It is not good for a little girl to be alone after she comes home from school, even for a very short time. But to come to a house which is full of hostility and rejection is even more frightening and anxiety-provoking. Since you do part-time work, you should arrange to be home to greet your child when she returns from school. If a cessation of the hostilities could be brought about, it would be good for both children.

You should try to help your little girl find other little girls in your neighborhood to play with, or join a community center in your neighborhood which has after-school activities for children.

A void was created in the other child's life because of the death of his father. Yet you may be angry that although you have a husband you still have to work. That may be why you cannot show the friendly and considerate behavior to this deprived child that you may feel deep down.

Improvement of the climate in your own home will bring about a change of atmosphere on the outside, and evoke more friendly reactions from others both to yourself and to your family.

# Arab Summit

CAIRO — The foreign ministers of the 13 member states of the Arab League are meeting here to approve a 23-item agenda for the conference of Arab leaders opening Saturday in Alexandria.

Key topics are expected to include the situation within Yemen and on its borders with the South Arabian Federation.

Other discussions will cover a wide range of political and economic questions, including "Israeli activity" in the developing countries and a possible Arab common market.

# Only 75,000 Jews Left In Morocco

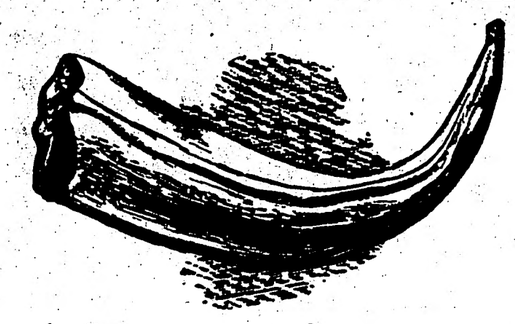
RABAT (JCNS) — There are now only 70,000 to 75,000 Jews in Morocco, according to figures issued by the Jewish community here this weekend. No exact count is, however, available, since several thousand Jews have been leaving the country each month and the departures continue.

According to the latest official Government census, the Jewish population was 159,806 in June 1961, with 72,026 in Casablanca alone.

It is now estimated that the Jewish population of Casablanca is no more than 40,000. Estimates for other centres are: Rabat — 7,000; Meknes — 6,000; Fez — 4,000 Tangier — 2,500; Kenitra — 1,000; Essaouira — 1,000; Tetuan — 800, and Sefrou — 600.

The remainder are scattered in very small communities in Agadir, Oudja, Beni Mellal, Arzila, Larache and El Jadida.

As a general rule, only those Jewish families with big stakes in the country's commerce and industry are staying behind, together with a number of teachers and civil servants and members of the liberal professions, who still feel there is a future for them in Morocco.

When the shofar sounds

In the days of the shepherds on the slopes of Sinai, the ram's horn called the sheep back to the flock. Today as Jews everywhere turn back to a contemplation of the age-old truths first proclaimed by the prophets and then given to the world, we join with them in the greeting that they be "inscribed for a New Year"... a year of health, happiness and prosperity.

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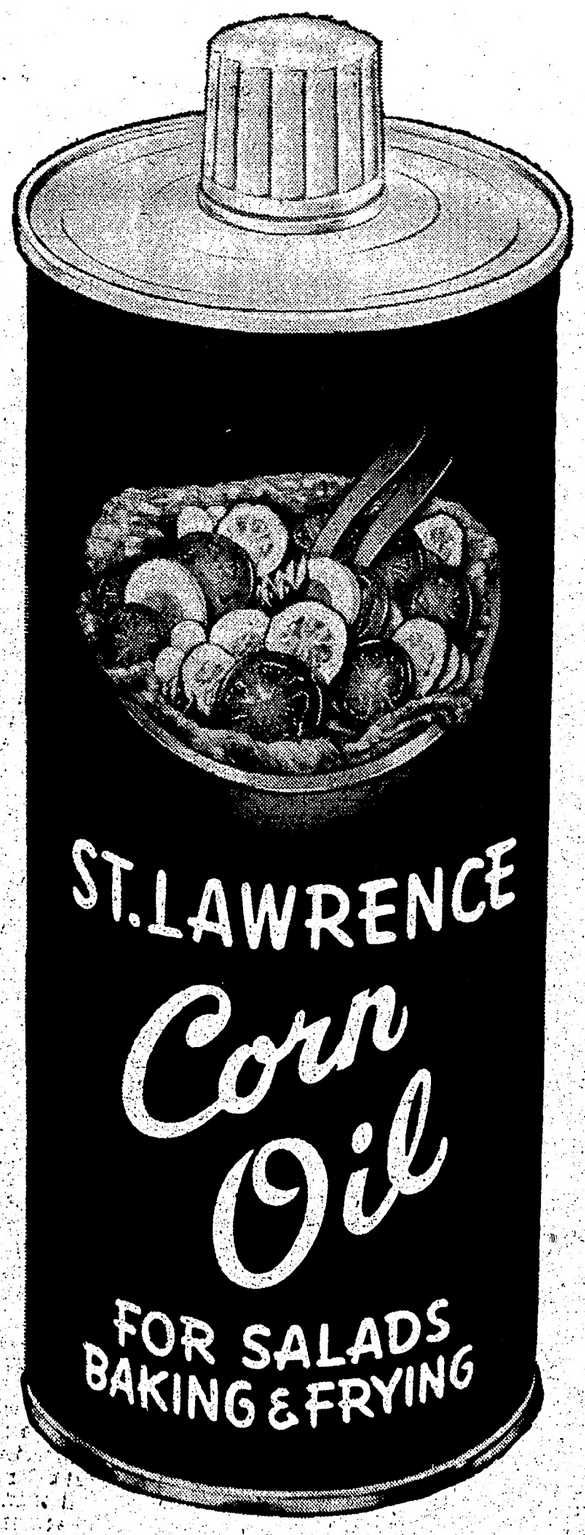


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# THE LYON'S DEN

By LEONARD LYONS

*CELEBRATION:* One of the main characters in Richard Condon's "An Infinity of Mirrors," is patterned after the late French playwright, Henri Bernstein ..... Twenty years ago this week, when Paris was liberated, my wife and I dined with him and Jane Pickens at his Waldorf Towers suite. He asked Miss Pickens to play the Grieg "Concerto."

She reminded him that she'd played it on that piano 76 times. "I am an old man, and it was my dream," he sighed, "that on the day my belov ed Paris was freed we should be dining here with our good friends, listening to you play Grieg for the 77th time." She started playing.

Bernstein whispered to me: "An awful bearded man lives next door. He detests Grieg."

*Marlon Brando* recently was introduced in Paris to Jean Seberg, star of "Lilith." She confessed her childhood crush on him: "When I was 12 I wrote you a letter inviting you to come and live with me — but you never answered" ..... Brando studied the luscious-looking star and said: "Why not try writing me another letter like that sometime?"

*Sophia Loren* says she'll adopt a four-year-old girl Pozzuoli, after she completes her role in "Judith." ..... Dore Schary is organizing an Arts Committee for LBJ. The honorary chairmen are Richard Rodgers, David Merrick, Leland Hayward and Joshua Logan ..... John Wayne probably will organize Goldwater's Arts Committee.

*Richard Burton* and Elizabeth Taylor will spend Oct. 5 and 6 in N.Y., en route to Europe. They already have their theatre tickets for those two nights — "Hello, Dolly!" and "Golden Boy" ..... "What Makes Sammy Run" is selling tickets into January — a remarkable tribute to Steve Lawrence's talent and great attraction ..... Jan Peerce was able to fly to Mexico for his week of concert appearances, with a light-split cast on his fractured leg ..... TV's top female star has dropped a blob of ink over her birthdate, on her last three passports, to make the date illegible.

*The last will* and testament of Bernie Hart, brother of Moss Hart, was found in his apartment Saturday. It contained a clause he promised would be in his will — a $500 bequest to be used for free drinks at Sardi's bar "just to keep the laughs going" in his memory.

*Sam Goldwyn* made a guest appearance on Sarah Churchill's TV series. In talking with her afterwards Goldwyn said he felt fine because the fluffs he's made during the program could be corrected on the tape ..... "But there is no tape, Miss Churchill said. "We did the show live" .... "I still feel fine," Goldwyn reassured her, "because people will have forgotten it by now."

*THE RIVALS:* Benny Goodman and Artie Shaw, whose rival adherents called each The King of Swing, shared a table at the party following the premiere of "Behold a Pale Horse." They discussed the musicians each used to have in his band. Goodman mentioned the band with which he made a tour of Russia.

Last month the Russians issued a statement that most of the musicians touring with Goodman were really CIA spies. The bandleader issued a denial, but Mrs. Goodman suggested, "Benny, you should have said, 'I always wondered what was wrong with that band.'"

*The Alan Jay Lerners* never mentioned their front-paged reconciliation to anyone. When, three weeks ago, I wrote that Mrs. Lerner had invited her estranged husband home, his lawyer, Louis Nizer, confided he knew of no such developments ..... Jed Harris, the director-producer-author, says that in the next eight months he'll have a book published, a movie ready for Hollywood production and a play on Broadway.

*THE OATH-TAKER:* George Jessel will resort to any exaggeration in reporting a story, if it means getting a laugh. And often he will raise his hand and vow, "May God strike me dead, if I'm not telling the truth" ..... A friend chided him: "You do that so often, when you know it's not true!"

"When God did not strike me dead the first few times I swore," Jessel replied, "I had a feeling God knew I'm only kidding."

*THE PRIZE:* Aaron Copland's name was on the list of those recently elected to receive the President's Medal of Freedom. Many of his friends, dedicated to the avant-garde movement in all the arts, were apprehensive — for they all fear being pushed inside The Establishment — along with such other winners as Steinbeck, Sandburg and Tom Watson Jr.

"It isn't too bad," was their message to Copland. "After all, De-Kooning got elected too."

*THE BARTENDER:* Elaine Stritch, who has starred in Broadway musicals and dramas, is serious about her work as a bartender at Elaines, on Second Ave. in the 80's. She gets a salary for her 8:30 p.m. to midnight shift, and her employer said: "She's the best bar-maid I've ever had."

Shelly Winters and some other friends of Miss Stritch's went to Elaine's on Thursday night. When the bill was presented, Miss Stritch said: "Shelly, If you're deciding whether or not to tip me — that's what I'm here for .....

*THE PRODUCER:* Sol Lesser, who was head of RKO Studios, retired from active business three times. He's emerged from his last retirement to head the new Los Angeles Museum for Visual and Audio Arts. It will be linked to other museums, has an exchange deal with Columbia University's Oral History programs, and will modernize the 4,200 nitrate films in the Modern Museum here.

The Hollywood section of the museum involves an expenditure of over $13,000,000. It will, of course, contain no reference to or a print of a Charlie Chaplin film. It was Sydney Chaplin who said: "To deny that my father was a great movie man is like denying that Beethoven was a musician."

# theatre hi-lites

Opera lovers will glory in a choice of five famous operas the Canadian Opera Company will perform at the O'Keefe Center. Better yet, since the O'Keefe will spell home to the Company for the entire month of September, beginning the 12th, Toronto theater goers will have the opportunity of taking it all in.

The gala opening of the season will be noted by the performance of La Traviata (in Italian), Verdi's great lyric drama based on the moving story of La Dame aux Camelias by Alexandre Dumas Fils. Starring will be: Maria Di Gerlando of the New York City Opera as Violetta; John Arab as Alfredo; Victor Braun of the Frankfurt Opera as Germont; Ernesto Barbini, conductor; Irving Guttmann, stage director. Grant Strate is choreographer, with ballet members of the National Ballet of Canada.

Then, Bizet's Carmen (in French), the fascinating novel by Prosper Merimee about the life of a gypsy girl. Mignon Dunn plays Carmen; Jon Vickers Don Jose; Victor Braun, Escamillo; Joan Patenaude, Micaela.

Di Fledermaus (The Bat), by Johann Straus Jr. (in English), is the most popular operetta of all times since its premiere in Vienna in 1874. Cast is headed by Heather Thomson, Sheila Piercey, Cornelis Opthof; choreography, by Celia Franca.

Pucini's Madama Butterfly (in Italian) is the touching tale of the lovely geisha Cio-Cio-San, played by Mietta Sighele; Garnet Brooks is Pinkerton.

Verdi's Aida (in Italian) concludes the repertoire, featuring: Elizabeth Fretwell as Aida; Marilyn Horne, Amneris; Richard Cassilly, Radames; Napoleon Bisson, Amonasro; Jan Rubes, Ramfis; conductor, Ernesto Barbini; choreography Zachary Solov.

The National Ballet of Canada performs in all operas, except Madame Butterfly.

LANDSMANSHAFTEN AUXILIARIES MEET TO PLAN BOND CAMPAIGN PARTICIPATION
Officers of a number of Toronto Landsmanshaften Auxiliaries met at the home of Mrs. Mendel Israelson, Associate Chairman of the Women's Division, State of Israel Bond Organization, for their first organizational meeting as a group. While many Auxiliaries have consistently purchased Israel Bonds as Treasury purchases, not until this year have plans been coordinated to involve each individual group in the campaign. As a result of the enthusiasm of those in attendance at the meeting, plans have now been set in motion to devote a portion of the opening meetings of all participating auxiliaries to an Israel Bond speaker, or program. Guest entertainer of the afternoon was **Milt Mass**, talented Anglo-Yiddish raconteur.
Shown here are:
STANDING, left to right: Mesdames Sakowsky (Apter Ladies Auxiliary); H. Landsberg, (Toronto Independent Benevolent Society); Goldie Baumgard, (Drilidzer Young Ladies); Golomeck (Drilidzer); M. Gulko, (Sons of David Ladies); H. Eisenberg, (Sons of David).
SEATED, left to right: Mesdames R. Applebaum (Apter Ladies Aux.); R. Zamonsky, Chairman Sisterhood Council, Women's Division, State of Israel Bonds; Milt Moss; Mrs. M. Israelson, Associate Chairman, Women's Division, State of Israel Bonds; Mrs. Bederman (Independent Aid Group).

**STRAVINSKI**

# New Cantata— Only in Hebrew

JERUSALEM (JCNS) — Igor Stravinsky, the 82-year-old composer, said at a press conference here on Friday that his new cantata "Abraham and Isaac" must be performed only in Hebrew because he had composed it according to the Hebrew lyric, which could not be altered. The cantata had its world premiere here on Sunday. (See bulletin dated August 25).

"Although I do not understand Hebrew, I have fallen in love with the ring of that language, which I have translated into music in my cantata. The only Hebrew word I know is 'Shalom' and it is the idea expressed in the word that my new work voices," Stravinsky said.

The composer warmly thanked Sir Isaiah Berlin, who was presented at the press conference, for helping him to understand the Bible chapters on which his work was based and also for instructing him in the significance of the Hebrew sounds which he put into music. (Sir Isaiah is an adviser to the Israel Festival committee which commissioned "Abraham and Isaac.")

In reply to a question, Stravinsky congratulated Israel on not playing Wagner. "If you don't play Wagner you avoid many disagreeable things," he said.

Saying that "the Hebrew religion and my own (Russian Orthodox) are closely related," he expressed the hope that something of his cantata which he had written for the Festival "and for the people of Israel" would "come across to your spirit".

## Delegation to Moscow

GENEVA (JCNS) — Mr. Aryeh Doudai, director-general of Israel's Institute for Planning and Development, is one of 15 international specialists now participating in a Moscow symposium on the planning and development of new towns.

Among the other participants, all of them appointed by the United Nations, is Professor A. M. Abou-Zeid, of Alexandria.

## KEEP SMILING

**MISTAKEN IDENTITY**

An American in Israel who had been describing the Passover story to his children, to whom it was new, says he picked up a strange bit of up-to-date folklore from one of them.

Moses, leading the children of Israel out of Egypt, it seems, reminded him of the "flight" of the Holy Family from that same country. "But is was easier for them, I suppose, in an aeroplane", said the boy.

But they had also walked and ridden, our friend explained. Where on earth would they have got a plane in those times? The child was bewildered.

"But I always thought that Pontius was a pilot."

* * *

**FESTIVAL MISHMASH**

The **rebbi** was in an especially good mood at the Purim **se'udah**, and he offered a bottle of his favorite wine to the **hasid** who told the cleverest lie. The following story, told by one of the **hasidim** present, was declared the winner:

"One Shavuot, when we sat at the **seder** in the **sukah** and chanted the Book of Lamentations, the Purim Players surprised us, and with their **shofars** they extinguished the Hanukah lights".

* * *

**SHE ASKED FOR IT**

Sarah (to her husband), Your head always is buried in your books and you don't see anything else. I wish I were a book. Then at least you would look at me.

Abraham: I wouldn't object to my wife being converted into reading matter, provided it is a calendar.

Sarah: Why a calendar?

Abraham: Then I would be sure to change you every Rosh Hashana.


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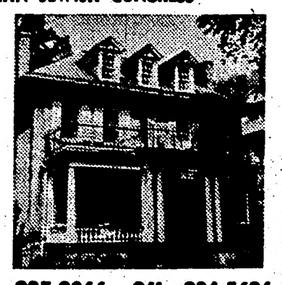

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New Year 5725 Greetings

*The sound of the Shofar arouses in all of us sentiments of humility and gratitude to the Almighty for the bounties bestowed upon us during the entire year.*

*We know that Rosh Hashana, the Hebrew New Year, is not only the beginning of a new period in our lives but also the Day of Judgment when all of us pass before the bar of our Maker. Thus, these days are truly Days of Awe, when we review our deeds and pray to God that He pass over our inadequacies, our human weaknesses, and that He in His grace overlook our wrongs and faults.*

*We also pray profoundly not only for ourselves and our families but for friends and neighbors of all faiths and races, for we know that, in our modern world, more that ever the happiness of the individual is interwoven with and conditioned upon the welfare of the general community.*

*We wish our patrons and people everywhere a year of happiness and peace.*

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# KNIGHTS OF PYTHIAS, PRIDE OF ISRAEL, HOLD JOINT MEETING FOR STATE OF ISRAEL BONDS

Members of the Knights of Pythias, and the Pride of Israel Organizations held a joint "Evening of Entertainment" with guest star MILT MOSS, launching their participation in the 1964 Israel Bond Drive in Toronto. Chairman of the evening was Mack Lister who outlined plans for a more intensive role in the coming Bond Drive than has ever been undertaken before by the participating Fraternal Organizations of Toronto. Guest speaker Eric Exton delivered a most informative address on the current emphasis of economic development in the State of Israel for which Bond dollars are presently being used, and the importance of full community participation in the Bond Campaign if Toronto is to achieve its target of $2,000,000 for this year. Other participants in the program were Mike Ganz, President, Pride of Israel; and Sam Baker, Program Chairman, Knights of Pythias.

Shown here are, left to right: Lou Scher, Mrs. L. Scher, Milt Moss, Mrs. M. Lister, Mrs. Eric Exton, Mr. Eric Exton, Isreal Bond Chairman for Organizations; Mack Lister, Mrs. M. Ganz, Mike Ganz, Mrs. Sam Baker, Sam Baker.

## RECIPE OF THE WEEK

**CARROTS TZIMMES**
**(Meatless)**

8 large carrots
½ teaspoon salt
¾ cup honey or sugar
1 tablespoon lemon juice
3 tablespoons butter
3 tablespoons flour

Scrape and slice carrots ¼ inch thick. Place in heavy saucepan with cold water to just cover. Cook until almost tender. Add salt, honey, and lemon juice. Simmer gently about 20 minutes. Melt butter in skillet and blend in flour. Add to carrots, shaking pot to distribute evenly. Brown lightly under broiler before serving. Serves 6-8.

**Variation:** Two large sweet potatoes, cut into small pieces, may be combined with carrots.

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# SIGNS OF THE NEW YEAR

**by Ruthie**

In mid-July you can tell *Yom Tov* (holiday), the New Year, is around the corner.

On a nice, quiet day your lazy thoughts are broken up by a couple of loud squeaks and then, *Te-keee-yaaah!* Somebody is practising blowing the *shofar* (ram's horn).

"My goodness it just was *Pesakh* (Passover). Almost six months already?"

You throw two months down the drain. After all, preparing for Rosh Hashana means it's actually here.

And with your mind diverted to the important date, like a good housewife and mother you're mentally trying to figure out what days the holiday falls on.

"If only they're Monday and Tuesday, *allavei* (I wish). What a nice, long weekend — *Shabbos*, Sunday, Monday, Tuesday."

Maybe you can talk the head of the family into a holiday? Imagine not having to go near a kitchen all *Yom Tov!*

* * * *

If I just approach the thought of a holiday, Ned icely retorts, "And what do you think you're having now? My heart bleeds for you. You just came home from a trip, the kids are away, weekends we're not home, three times a week I take you to dinner — you're so tired doing nothing. Who do you think I am, Santa Claus?"

*Nu*, he's right Anyway it was a pleasant thought.

"*My* mother wouldn't go away on a Jewish holiday. She likes to be home."

"Well, I'm not your mother — I'm your wife."

And before the atmosphere becomes too explosive, I dash out of the house.

* * * *

Around the middle of August, and with the proximity of the New Year in mind, I dig into my wardrobe.

"I must go shopping. The other day I saw a cute, dark linen dress that helps make the transition from summer to fall. That would be nice for *schul* (synagogue)."

"But," Ned sputters, "for months you've been loading up on suits, and they're always for *Yom Tov*."

"Well, I didn't realize they'd come out this year so early. It's still summer."

Ned never has an answer to that. He says he gave up figuring out women long ago.

* * * *

I remember when Mama used to go on a shopping binge about this time of year. We kids got everything all the time. But with her it was a big production — special shoes with built-in arches that cost a fortune, custom made girdles (one for good, one for every day) to make her hundred-ninety-pound-figure look like a hundred-forty, a real silk dress to change off with last year's. And if there was any money left over, maybe a suit for Papa, with two pairs of pants in case he couldn't get another one so soon.

Years after I was married, when I asked her how she managed on Papa's limited salary, she said:

"The day after Yom Tov, I started saving. After putting away each week for insurance and other things, I set aside a little — even if it was only a few pennies. But something I put away, and when summer came I always had a pretty good *knip* (in Mama's case, a bulging handkerchief tied around her bosom)."

I never asked her another question like that again for fear Ned would find out and ask.

"Why can't you do the same thing?"

* * * *

About two weeks before Yom Tov, the average *bahlabusta* (housewife) gets down to basic facts in earnest.

Maybe it's good for some women if the High Holy Days make a long weekend. But if you're anything like me, you'll find something to bellyache about.

Shoppnig and cooking for *Shobbos* alone is a major task. Sure, all you do is double the order. But then you risk hearing,

"Veal again (or roast, or turkey or chicken)? We just had it."

"So eat me!" Can I help it if there's no day between to break the heavy menu?"

* * * *

A week before the Great Day, you're amazed to find you have your Yom Tov wardrobe — except for the hat. And even that would be no problem because you haven't worn one in years, ever since teasing hair became stylish. But you remember the last time you went to *schul* you wore a mantilla (not to mess your hairdo), after which your husband raised the roof. You got the ultimatum:

"Ladies don't wear *babushkas*. Next time wear a hat."

Okay, if that's what he wants.

"I need a hat."

"So?"

"So give me money."

"Here we go again. How much?"

"Do I know? They're expensive. About thirty dollars."

A bomb couldn't have disturbed his inertia more.

"Thirty dollars for a hat? Are you *meshooga* (crazy)?"

"If I don't get a hat, I can't go to *schul*." There that's telling him.

* * * *

Ned couldn't believe a decent hat cost that much. So he went shopping with me to prove it. I bought what he liked, and it cost more.

Now he expects me to wear it almost all the time — to get his money's worth — except when I go to sleep, of course.

If I wear it four times, it'll be a lot. But to satisfy him, to make sure the hat is worn, I'll let the kids borrow it.

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# toronto's bialik school

by EMANUEL GOLDBERG

Three years ago a small group of Jewish parents and people interested in Jewish education in Toronto organized a new Jewish day school. Thought not an easy task, they were inspired by sincere wishes to have an enlightened, modern Jewish school with a program of studies meaningful and relevant to the Canadian Jewish child of today. The group noted a gulf between recognizing certain problems and solving them.

While new goals had to be set in curriculum planning, it was felt that allowance should be made for experimentation, for the difficult but rewarding task of arriving at desired aims by trial and error.

* * *

After Toronto's Bialik Hebew Day School was founded (with 16 pupils in Grade I, it now has 127), the theoretical ideas and ideals assumed practical importance. One of the main problems was the shaping of a new curriculum. Emphasis was placed on the cultural aspects of Jewish life, Jewish history and Jewish literature.

The Hebrew language occupied a central position in the program, since it is the principal key to the gates of the many and great cultural treasures of the Bible, Mishna, Halakha, Agada, etc.

There were ambivalent feelings about the teaching of Yiddish. Some parents felt that we were nostalgic about a language important in the past but of no value now. However, it was agreed that the program allot 15 hours per week to Jewish curriculum — 13 hours of Hebrew, two hours of Yiddish.

While Israel occupies a respectful place in the school's program, the children are also taught to identify themselves with the positive endeavors of every Jewish community everywhere in the world.

The problem of bridging the gulf between the Jewish and general curriculum arose. However, common bonds were found to unite the two curricula which, in a broad sense, extended into the deeply humanitarian and modern outlook that permeates aspects of our program of study.

The academic requirements set by the Ontario Department of Education for the elementary schools are considered by the Bialik school as its minimum program. The English curriculum is covered easily in the alloted three hours daily.

In regard to the academic aspect, the school accentuates the intellectual development of the child, his capacity to think. The youngster's natural curiosity is satisfied and further aroused by a steady increase in the accumulation of suitable and instructive information. Children are encouraged to read books, to write book reports; they develop high standards in reading comprehension, in writing compositions and in their oral expression; they acquire the habit of making good books their best friends, consequently broadening their intellectual interests. They subscribe to children's magazines; they publish their own magazines, starting from grade I. The ability and love of writing is fostered.

The Bialik Hebrew Day School hopes to introduce the French language in the early grades.

While the curriculum stresses the importance of social studies and science, one aspect of our educational program draws special attention to human values. We wish to mold our youngsters into individuals having some definite ideas and ideals — principles of humanitarian character, possessing modesty and respect for all. Our program of studies and extracurricular activities (such as art, dramatics, music, folk dancing, physical training) should help achieve these goals.

The uniqueness of the Bialik Hebrew Day School is reflected by its bulletin, edited by Mrs. Zelda Melamed, a parent. Here teachers and parents discuss pedagogical problems and suggestions.

The board of the Bialik Hebrew Day School has no desire to build up a large school, quantitively speaking. It sets before its staff and pupils high scholastic, educational standards.

(Mr. Goldberg is principal of Toronto's Bialik Hebrew Day School.)

**HOLY BLOSSOM YOUTH WINS NFTY CONTEST**

Jeffrey R. Stutz, son of Mr. and Mrs. Lionel H. Stutz, 18 Strathearn Road, Toronto, is the winner of the National Federation of Temple Youth Sermonette Contest (as was announced by Rabbi Samuel Cook, national director, New York City), held at the 25th anniversary board meeting of NFTY in New York. His theme was: Reform Judaism In 1989.

Said Jeffrey: "Reform Judaism in 1989 must give our children morals and ideas. It has to teach them that Jews came from somewhere and are going somewhere ... Religion can no longer be on the perimeter of life. It must enter life, influence life and permeate all the actions of our people with the spirit of Judaism."

He also won the Regional Contest of the Northern Lakes Federation of Temple Youth, and was chosen as one of four finalists from among hundreds of entries ,representing more than six hundred Reform Temples in the United States and Canada.

**BB YOUTH HOLDS LEADERSHIP TRAINING INSTITUTE**

The B'nai B'rith Youth Organization of Southern Ontario will hold its annual Leadership Training Institute this coming weekend, September 4-6, at Camp Lakeland, Angola, New York.

The following communities will participate: Toronto, Buffalo, Rochester, London, Kitchener, Peterborough and Niagara Falls. Theme of the convention will be: The Art of Leadership.

Co-ordinators are Sharon Heit of Downsview, Ontario, and Garth Potts of Kenmore, New York. Programing assistant is Art David, Toronto, Ontario.

# toronto synagogues

**NEW PRINCIPAL FOR TORONTO'S BETH JACOB SCHOOL**

One of the most prominent Orthodox Jewish educators and spiritual leaders, Prof. Dr. David Grunwald, has been invited to assume the position of principal of Toronto's Beth Jacob, the only Jewish high school for girls here.

Dr. Grunwald, at present the chief rabbi of the Jewish community in Santiago, Chile, will arrive in Toronto immediately after the High Holy Days. He has accepted the post on condition that he be permitted to serve his synagogue until after Yom Kippur.

Austrian-born and Swiss-educated, Dr. Grunwald was ordained as rabbi by the famous Telzer Yeshiva in Lithuania. He obtained his doctorate in philosophy and a law degree at the University of Zurich, Switzerland. For a number of years, Dr. Grunwald taught comparative law at the University of Malmo, Sweden. An author of important books, in recent years he has dedicated all his time to the education of Jewish girls which he considers the most important task of the community.

A reception is being prepared by Toronto's Beth Jacob.

**LODZER CENTER MUTUAL BENEFIT HELD YEARLY YISKOR**

Last Sunday morning, August 30th, 11:30 a.m., the Lodzer Center Mutual Benefit Society of Toronto held its yearly Yiskor services at the Lodzer Center Bathurst Lawn Cemetery, Bathurst and Finch, in memory of the martyrs from Lodz and vicinity who were murdered by the Nazis. I. Ber, E. Klein and M. Epstein conducted prayers. Guest speakers were I. Ciechanowsky, chairman, and Rabbi Dr. W. Wurzburger.

**ADATH ISRAEL INSTALLS BROTHERHOOD EXECUTIVE**

● Tomorrow night the Brotherhood of Adath Israel Congregation will discharge the old executive and install the new at a ball. Program will be written by Rabbi Erwin Schild, spiritual leader of Adath Israel. Past president, Sid Starkman, will be honoured for outstanding efforts during the past year. Dr. Bernard Collins is chairman of the affair.

● Adath Israel Sisterhood conducts a study session every Wednesday afternoon at 1:30. Rabbi Schild is lecturer.

**BETH AM USHERS IN ROSH HASHANA**

Rosh Hashana Eve services at Downsview's Beth Am Synagogue will, as everywhere else, begin on Sunday, September 6th, 7:30 p.m. Dr. Albert L. Raab, spiritual leader, will deliver the sermon, topic of which is: Pangs of Birth. Cantor Nathan Liberman will chant the liturgy. During morning services on Monday and Tuesday (which begin at 8:30 a.m.), Ralph Zolt will lead in the P'suqay D'zimra, followed by the Shaharit service led by Nahum Zeller. Cantor Liberman will chant Mussaf.

On Monday, Rabbi Raab will speak on: Be Swift To Love; on Tuesday, Sure-Fire Investments.

The Junior Congregation will conduct its own services in the Youth Room, beginning at 11 a.m., under the direction of Dr. Samuel Rosenblum, educational director.

**HEBREW MEN OF ENGLAND WORSHIP IN NEW HOME**

● Recently the Hebrew Men of England Congregation held its first Sabbath services in the auditorium of the new building at the corner of Viewpoint and Bathurst Streets, North York. The auditorium is a temporary place of worship till the completion of the 2,000-seat sanctuary.

Close to 200 persons attended the services, conducted by Cantor David Bercovici. Out-of-town guests were: Mr. Meyer B. Cohen of Riverdale, N.Y.; Mr. Max Passett of Hartford, Conn.; Mr. H. Weinstock of Jerusalem, Israel. A kiddush followed the services, donated by Mr. and Mrs. Leo Szigati in memory of Mr. Szigeti's brother, Henry.

● Last weekend, August 28-30, was the official Grand Opening Weekend of Services for the congregation in over five years, since the destruction of the former synagogue by fire on Spadina Avenue. Mr. David Auerbach of the United Synagogue of America, New York, officiated.

On Sunday, 11:00 a.m. at the Lambton Cemetery, Royal York Road, the unveiling took place of the tombstone marking the burial spot of the Holy Scrolls which were destroyed by the fire.

**BIBD OBSERVED SLIHOT**

● Last Saturday evening, 9:30, Rabbi A. Pappenheim, spiritual leader of B'nai Israel Beth David Congregation, conducted a High Holiday Institute. Subject of his speech was: Judaism's Calling Card — The Calendar. This was followed at 10:30 p.m. by a coffee and social hour, concluding by Slihot services which commenced at 11:30 p.m. The dedication of the Eternal Light in memory of the late Irving Atin took place.

● Opening meeting of BIBD Sisterhood will be held next Thursday evening, September 10th, 8:30 p.m., starting with a sherry party. Mrs. Joseph Feldt, Sisterhood president, and Mrs. Jack Oberman, membership vice-president, will greet the guests. Sisterhood activity chairmen will participate in a script forecasting the coming year's events.

● The season's inaugural meeting of Atid met on Wednesday, September 2nd. Morry Schlifer, acting president, opened the meeting; Rabbi Erwin Schild of Adath Israel, regional chairman of Atid, and Rabbi Albert Pappenheim brought greetings; Arthur Siggner, chairman, Eastern Canadian Region, United Synagogue of America, Youth Commission, outlined the program of Atid, young adult movement of Conservative Judaism; Murray Sheer, chairman for Atid of BIBD, participated. A discussion was held: Will You Be A Three-Day-A-Year Jew?

● Brotherhood of BIBD will start its ten pin mixed bowling league Wednesday, September 9th, 9:30 p.m. Phil Solish is chairman.

# Soviet West

(Continued from page 4)

Inevitably, there is insecurity among Jews and increasing hostility in the environment they inhabit. But we can now seen that many Soviet citizens do not accept the grotesque image of the Jews and are convinced that discrimination against their nationality is not only unjust but also harms the Soviet Union in its relations with other countries and the progressive elements in the West. The eloquent intervention of Bertrand Russell, expressing what people in the Soviet Union often feel but cannot as yet openly say, has undoubtedly contributed to the discussion now taking place in Soviet society.

The future then depends on the growth of a pro-Jewish public opinion in the U.S.S.R. It exists already and it is not negligible, but it faces formidable forces of inertia and reaction. It needs the support of an informed, sympathetic public in the West that is vigilant and outspoken where injustices occur, but not anti-Soviet. On the contrary, no Jew concerned for the interests of his brethren in the U.S.S.R would fail to welcome a genuine *rapprochement* with the Soviet Union. For the fortunes of Soviet Jewry in the coming year may well be influenced by the degree in which international relations between the Soviet Union and the West improve.

## TORONTO OBITUARIES

**AXLER, Jennie.** On August 28, late of 31 Forest Ridge Dr.
**BERKAN, Robert.** On August 29, late of 553 Arlington Ave.
**CHARENDOFF, Hannah.** On August 28, late of 28 Saranac Blvd.
**ELIAS, Elisabeth.** On August 29, late of 4140 Bathurst St.
**GOODMAN, Hyman, Meyer.** On August 27, late of 760 Avenue Rd.
**LASKIN, Percy.** On August 28, late of 16 Holmestead Rd.
**PINKOFSKY, Fishel.** On August 30, late of 28 Edinburgh Dr.
**RINALDO, Freda.** On August 30, late of 923 Queen St. W.
**YACKUBOWITZ, Noy.** On August 28, late of 284 Markham St.
Services arranged by Park Memorial Chapel, 508 Spadina Ave.
**GOLDSTEIN, Sophia.** On August 25, late of Temiskaming, Ont.
**LEVINE, Morris.** On August 29, late of 206 Bellwoods Ave.
**PERSOFSKY, Jacob.** On August 29, late of Colborne, Ont.
Services arranged by College Memorial Chapel, 331 College St.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.

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**UNVEILING**

**BERENZON, RABBI JOSEPH** — A monument to the beloved memory of the late Rabbi Joseph Berenzon will be unveiled at the Bathurst Lawn Cemetery, Shomrai Shaarei Zion Section, on Sunday, Sept. 6, at 10 a.m. Members of the Hebrew Teachers Assoc., friends and relatives are asked to attend.


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**The annual Yiskor of the Farband of Lithuanian Jews in Toronto,**
will take place on
**SUNDAY, SEPTEMBER 13, 1964**
at 11:00 A.M. Sharp, at the Farband of Lithuanian Jews Section
Bathurst Lawn Cemetery, Bathurst at Finch
● Our guest speaker will be Rabbi Dr. Abraham L. Feinberg.
● Prayers will be conducted by Cantor N. Stolnitz.
● Chaim Bernikier will address the gathering.
● Chairman of the Yiskor meeting will be Reuven Madesker.
● It is the duty of every member to attend this Yiskor.
We will meet at the Histadrut Building, 14 Viewmount Ave. Cars will leave at 10:15 a.m. sharp.

**ELECTION MEETING**
ALL CONTRIBUTORS TO THE TORONTO UNITED JEWISH APPEAL of $15.00 and over are invited to an ELECTION MEETING to be held on
● SUNDAY, SEPTEMBER 13th, 1964
● AT 11:00 A.M.
● IN THE HAIFA ROOM, NEW ZIONIST CENTRE, 188 MARLEE AVENUE, TORONTO 19, ONTARIO
Participants at this meeting will nominate and elect delegates to the 37th NATIONAL CONVENTION of the ZIONIST ORGANIZATION OF CANADA, which will be held from OCTOBER 24th - 27th, 1964 at the Queen Elizabeth Hotel in Montreal.
DR. ALLEN A. SMALL, President, Toronto Zionist Council
DR. GEORGE J. LIBAN, Executive Director

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Arab Village Woman in Israel with her youngest. While Sheikh Suleiman thinks of the Moslem paradise, the poor woman carries food for her family.

## SHEIKH MORES

# Trouble Over Marriage Ad

BEERSHEBA (JCNS)—Sheikh Suleiman el-Huzeil, one of the most prosperous sheikhs in Israel and a popular "tourist attraction" is planning to sue an American magazine for reporting that he is seeking an American wife for whom he is prepared to pay $50,000.

The sheikh, encamped just off the highway a little to the north of this city, has had a number of wives in the course of his 64 years, although since 1949 he has had only one. Islamic law permits four at a time.

The report, which is said to have appeared in a magazine entitled "The Wonderful World of Women" and was picked up by American news agencies, has brought a stream of offers, by letter, cable and even telephone from the United States, and one from Australia.

Sheikh Suleiman has expressed amazement that his alleged offer should have been so easily taken up. "I did not think American women would consent to be bought," he said. He also said he saw no point in offering $50,000 for a wife when he could "get a Beduin girl for £16,000."

He called the magazine's report defamation and said he would sue the publishers for $100,000.

## LITHUANIA MEMORIAL IN TORONTO

On September 13th at Toronto's Bathurst Lawn Cemetery, the Farband of Lithuanian Jews of Toronto will conduct its annual Yiskor meeting in commemoration of the twentieth anniversary o fthe annihilation of the ghettos in Vilna, Kaunas and other Lithuanian towns.

This has become a tradition with the Farband of Lithuanian Jews in Toronto. Every year, before Yom Kippur, the executive issues a call to the members to assemble with their families at the Farband of Lithuanian Jews plot at Bathurst Lawn Cemetery, to commemorate those relatives and friends who have departed from us.

In commemoration of the twentieth anniversary of annihilation of the Ghettos in Vilno, Kaunas and other cities and towns of Lithuania, the Farband unveiled in 1963 a monument.

On the monument were engraved the names of our beloved who were killed in the years 1939-1945, by the Nazis.


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## IN NORTH YORK . . .

By IRV PAISLEY, Deputy Reeve

### BOARD OF CONTROL

By the time this article hits the press, the Ontario Municipal Board finally will have approved the by-law that creates North York's first board of control. As the walrus said, "The time has come." Our township is going big time. We, the residents, will have a new breed of elected representatives called controllers.

With the four-man board of control a reality, four of the present councilors have announced their intentions to run for the office.

What does this mean? First of all, it signifies that four wards must elect four new councilors to represent them. Second, as the ward system has been increased from eight to twelve, an additional four new candidates will answer the call to public service.

So let's stop and tally the score: one reeve; four controllers; twelve councilors.

In simple arithmetic, the tally means: minus—four experienced councilors; plus — eight, fresh-out-of-the-polling-booth councilors; also, a reeve now who will have a board of directors to assist him in administering what has been described as "the giant among giants of Canada's fastest growing municipalities."

Now that we know the score, I feel it is of vital importance that we, the residents, seek competent candidates prepared to devote their time and full energies to wards assuring the continued and rapid growth of the municipality in a planned and progressive manner; more particularly, that the injection of fresh, young blood into the mainstream of our public administration bring with it those new thoughts and ideas necessary to keep abreast of our fast-paced, computer-orientated society.

Simply speaking, a council merely is an elected board of administrators of a large business which must, therefore, be run along proper business lines. In addition, today our representatives must possess the broad vision required in planning for the needs of tomorrow.

North York is recognized far and wide as having the most progressive form of administration on the North American continent. To give some indication of our progress, the Township was one of the first to provide swimming pools in senior schools through a cost-sharing program in cooperation with the local school board. For the first time this provides an opportunity for students in elementary schools to participate in a comprehensive swimming program. Other municipalities are emulating this principle.

Also we are developing the establishment of large parks contingent to school playgrounds, and are also in the midst of considering enlarging the whole library system in order to avoid unnecessary duplication of public and school libraries. Too, a systematic program of constructing large community arenas in strategic locations has been started, in order to serve large and scattered communities.

These are but a few of the progressive steps that have taken place in the last few months or years. A recent innovation has been the decision of Council to develop township-owned lands as parks and to bring park-land requirements up to the normal standards recommended by planning experts — 2½ acres for every one-thousand persons.

I have attempted to provide some background of the past. In subsequent articles I shall put forth my recommendations for the continued progress of our municipality, and show how, in my opinion, the establishment of the board of control will play a key role in keeping our township a modern, well-planned, forward-thinking, progressive community.

Julius Colomby

Clare Colomby

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TORONTO AND MONTREAL • FRIDAY, SEPTEMBER 4, 1964 • SECTION II

rosh
hashanah
5725

# ROSH HASHANAH

## THE DAY OF JUDGEMENT

"Today he will judge
all his creatures"

NEW YEAR ISSUE 5725 • 28 PAGES - ARTICLES & GREETINGS

# NEW YEAR LETTER FROM THE PUBLISHER

Dear Reader:

Again we are happy and proud to present a special supplement dedicated to the Jewish New Year. Like our prayers on this Rosh Hashana when we mark the twenty-fifth anniversary of the most tragic date in human history, the outbreak of World War II, the theme of this section is peace—the urge for peace, the quest for peace, the search for peace—effectively outlined by the Hon. Paul Martin, Secretary of State For External Affairs in the article appearing in this supplement.

We take the liberty to paraphrase a famous verse: Peace, Peace, but there is peace—for those seeking justice.

This extraordinary issue also includes a special article by Premier Levi Eshkol ,dealing with the outstanding Jewish issue of our times: the relationship between the people dwelling in Zion and the Jews in the Diaspora.

Outstanding among the exclusive features is Salo Baron's new essay on the future of North American Jewry.

We ask you to please show this New Year issue to your friends.

We wish you a year of peace and prosperity.

THE CANADIAN JEWISH NEWS

Cover of this supplement is a reproduction of a stained glass window in Hechal Shlomo, the Supreme Rabbinical Center, Jerusalem.
(Photo Bernheim)


5725 happy new year

EATON'S OF CANADA



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To Our Fellow Citizens Of the Jewish Faith

NORMAN C. GOODHEAD, Reeve.

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***Five Thousand Seven Hundred and Twenty-five***

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## Israeli Arabs

### NOT AGAINST ISRAEL

LONDON (JCNS)—As long as the Arab minority in Israel continues to live under the restrictions of military administration, they will retain the feeling of second-class citizens living in a 'golden cage".

This is the opinion of a young Arab intellectual, Mr. Abdul Salem Massarueh, who was a teenager when the State of Israel was established and who today writes for the Hebrew daily "Haboker". He was in London last week on his way to the United States where he will be the guest of the Zionist Organization of America. Addressing a meeting arranged by the public relations committee of the Zionist Federation on Arab-Jewish relations, Mr. Massarueh stated that the sudden transformation 16 years ago from a majority status to that of a minority had caused an upheaval among the Israeli Arabs.

"Today, most of us feel ourselves an integral part of Israel and are willing to contribute to her development economically, socially, culturally and perhaps also politically."

While the Arab minority shared in the general advance of Israel's development and enjoyed freedom from want, fear, speech and worship, the existence of military administration had the psychological effect of making the Arabs feel that they were second-class citizens.

Mr. Massarueh argued that many of the restrictions had already been abolished and that the remaining ones were ineffective and unnecessary from the point of view of security, particularly since the leaders of the State had placed on record their appreciation of Arab loyalty to Israel and since the majority of Jewish opinion in the country favoured ending military rule in the Arab areas.

He alleged that the sole reason why these irksome regulations, originally devised by the British Mandatory administration to curb Jewish political activity, were still retained was to enable Mapai and its Arab affiliates to maintain control of the Arab vote and of local Arab appointments.


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## ISRAELI PREMIER DISCUSSES

# zion and diaspora

*By LEVI ESHKOL*

In this exclusive interview Levi Eshkol, the Israeli Prime Minister, replies to some key questions on the relationship between the State and the Diaspora.

**Question:** Nothing so disposes the Jew to thoughts of emigration as antisemitism. Argentine Jewry, for example, has always been strongly Zionist, yet they did not begin to settle in Israel in any number till the recent spate of anti-Jewish incidents. If one can conceive of a Diaspora at peace, what would bind it to Israel?

....**Answer:** While it is true that antisemitism has been a powerful factor in the "push" towards Israel of many Jews, one must not underestimate the "pull" of Israel itself. I am therefore confident in my hope that large numbers of Jews from the free countries will wish to join us in the rebuilding of our independence. Young people who are seeking spiritual adventure will join us and do their pioneering in conditions reflecting the Israel of the second half of the twentieth century.

There is the great challenge of living in a wholly Jewish civilisation — of creating a culture based on the Hebrew language and the values of our people.

There is the challenge of doing, of making Israel a great centre of enlightenment, science and technology. The academician, the scientist, or doctor — all these can find solutions to new problems in the dynamic framework of the new Israel. We have always visualised Israel as a centre of medicine and of research for the Middle East, and, more recently, for the developing countries. People of vision and talent can find their place here. The desalination challenge is a good example from the field of science; while work with youth and in education — welding the varying strata of new immigrants into a unified nation — is a challenging social problem.

Israel is also becoming an important industrial and commercial centre. It has great potential in terms of trade relations with countries in Africa and Asia. Entrepeneurs, managers and businessmen too can find new challenges here.

I, therefore, expect to see thousands of people motivated by their Jewishness, as well as by social, professional and business reasons, coming to Israel each year from the Spanish- and English-speaking communities.

I see in potential settlers such as these the outstanding personal and living contact between the Jews of Israel and the Jews overseas.

**Question:** Is not religion, in fact, the sole positive cohesive factor binding the Diaspora to Israel? Would an increasingly secularised Israel not become estranged from the rest of Jewry?

**Answer:** There are many other factors that link Israel and the world Jewish community. You single out religion as the sole positive cohesive factor. The Jewish religion is based on the concept of Jewish peoplehood. It is not simply the religion of individuals, but it is a covenant between a people and the Creator.

It is therefore misleading to use the word religion in the sense you do. That which binds the people of Israel and world Jewry is our long common history and a destiny to be shared; a sense of peoplehood, a joint spiritual heritage, the Hebrew language, the Jewish calendar and religious tradition.

Israel itself awaits Jews of every shade and degree of religious observance. Every Jew who bears Ahavat Israel, the love of Israel, in his heart, can derive spiritual sustenance from the State of Israel.

In every way it is Jewish. Its language is Hebrew and its spiritual creativity is in Hebrew. Hundreds of thousands of children are studying a curriculum based on the Jewish heritage — and all in the language of the prophets. Furthermore, only in Israel can all the mitzvot be observed; because there are those commandments which are dependent on the land.

It is in this atmosphere and only in this atmosphere that one can fully observe — in which Shabbat is the day of rest and holidays are officially set aside by law. And that is why we have in Israel so many levels of religious observance — including tens of thousands who come close to keeping the 613 mitzvot and even the ultra-Orthodox die-hard Neturei Karta.

I cannot visualise a better place for religious Jews to live than Israel. After all, the building up of Israel was considered so important that the Talmud, I believe, even permitted the signing of a contract for a house in Israel on the Shabbat.

Religion was and is a positive cohesive factor. There are other factors as well, not specifically religious. There is the age old tradition of the restoration of Zion — the dream of national independence and political sovereignty, the desire to live in a Hebrew and Jewish culture even if not particularly religious or Orthodox.

Tens of thousands of Zionists came to Israel because of their belief in a "Weltanschauung" which embraced political and cultural independence, and contained social philosophies as well.

By the way, I do not like the terms "secular" and "religious" — these are questions of the soul and it is hard to determine just what inspiration in the Jewish life is specifically religious and what is drawn from the stream of Jewish tradition in general.

The great contributions of Jews in every field of life to the culture of the world has often been made under other flags and other names. In Israel we can create a reflowering of the specific genius of the Jewish people as Jews. Here our contribution, however modest, to world civilisation can be made by Jews as Jews.

To ensure the ongoing relationship between Israel and Jewish communities overseas, Israel can and must become a centre of teaching, a centre which radiates the essence of Hebrew culture to the world Jewish community.

The many thousands of young people—and as I hope tens of thousands in the future—who visit our country for shorter and longer periods of study in universities, special institutes and yeshivot, are a strong indication that this process is already under way.

If the leadership of Jewish communities will see in this trend a bulwark against assimilation, then Israel will never become estranged from the rest of Jewry—regardless of the extent of religious observance or "secularisation" — in either segment of the Jewish people.

**Question:** Mr. Dayan has tried to topple the kibbutz from its pedestal in the Zionist imagination. If we are to scorn the idealism and self-sacrifice which the kibbutz has always symbolised can Israel continue to have the same moral claims on the Diaspora? Arad, with its high wages and tax concessions is offered as the more relevant symbol. Does Arad typify the Israel of the future?

**Answer:** I do not believe the Minister of Agriculture wanted to "topple" the kibbutz. He, as many others, believes that there are many goals which demand pioneering. None of us rules out "any" of these goals — although on occasion there may, or may not, be differences in emphasis.

It is absolutely clear to me that no one in Israel "scorns" the idealism and pioneering mission in the rebuilding of Israel — past, present and future, which the kibbutz has always symbolised. For many, perhaps, and to most Israelis, the kibbutz stands for the finest expression of human co-operation and equality.

The Hebrew proverb has it. "Yiftah in his generation was like Samuel in his." Fifty years ago chalutziut was typified by draining swamps, falling prey to malaria and taking quinine, as testified to by the gravestones in the cemetery in Hadera and elsewhere. If today there are no swamps, that does not mean that there is no pioneering. To my mind chalutziut means, "Here I am, send me!"

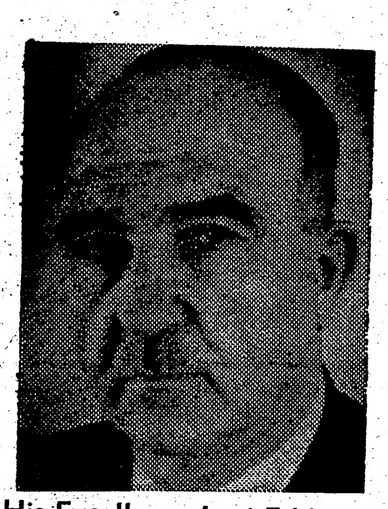
It is the readiness to assume the tasks of the hour to do what is necessary, from the point of view of the common goal, to do in every generation according to the prevailing conditions. Today this may mean building Elath in temperatures of 110 degrees, it may involve the social deprivation and danger of living in a border settlement or development town. All these make more demands on the young people than to live in Tel Aviv. It is not necessary to go hungry to be a chalutz. To work at the Dead Sea and live at Arad is pioneering. Conditions are different today—the food is there and the housing is there.

But we must recall that in the ladder of chalutziut the basic rung is occupied by the return of our people to the land and the development of agriculture in a new social order and way of life—which is the kibbutz.

Why do our scientists and doctors not all congregate in Tel Aviv? Why do our engineers not leave Israel and work in other countries where they can earn much more money? Surely they are engaging in pioneering; for development, and the building up of an economy and industry is the chalutziut of 1960 and 1970. In the past there was Hagana; today there is, even in the framework of an organised army, a place for volunteering and sacrifice.

Arad is a symbol of our need for dispersing the population — settling the country at large and creating cities based on industry. I do not believe that the wages in Arad are higher than wages elsewhere. There are some tax benefits, but this applies to Negev development on the whole.

Moreover, I am familiar



His Excellency Levi Eshkol, Premier of Israel

with Arad, not only from the planning-board stage, but also because one of my daughters and her husband were among the first settlers there.

What attracts Israelis who are settled and have jobs elsewhere, to Arad? With all the "tax concessions" (which really do not amount to a great deal), it is certainly not financial betterment. It is, above all, the desire to find a challenge in life, to do something new and creative.

I believe that Israel's future development must be based on hard "realism" in "economic" terms, and high "idealism" in "social" terms. It is not a question of Arad "or" the kibbutz, but of the kibbutz "and" Arad—a blending of the best industrial technology and social motivation.

As a matter of fact, we are now talking about creating industrial kibbutzim as one of the techniques for developing Central Galilee. This idea, if materialised, will certainly be a blending of chalutziut, economic development and social idealism.

**Question:** Israel appears to have made great economic progress. One is aware of the obligation to help the needy, but is there an obligation to help the semi-comfortable become comfortable? In fact will not the very self-sufficiency of Israel not eliminate another link?

**Answer:** I absolutely do not believe that there is an obligation to help the semi-comfortable to become comfortable. The so-called help being given to Israel by world Jewry has never been viewed by us as a gift from the rich to the needy. We have seen this money as part of the participation of the Jewish people in solving the joint Jewish problem of homelessness and the building of a State, which will be open to every Jew who needs it or wants it, and in which the Jewish spirit can develop and grow.

**(continued on page 6)**

A HAPPY NEW YEAR

*The President and Officers*

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**Folks Farein Hachnosas Orchim**

wish all our brothers, members, friends and all hospitalized

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## ESHKOL

(continued from page 5)

Even in the pre-State days it was not a question of helping the needy. It was a question of sharing a common destiny and understanding the needs of the Jewish people and the need to build up a state. I do not know who gave to whom. Perhaps it was the first pioneers who gave to those who contributed money.

Although we value all this participation in the present, I must point out that during recent years the burden of bringing immigrants and absorbing them into our economy has fallen more and more on the people of Israel than on the outside communities. This is patently unjust.

Half our population—over a million — are new immigrants. Tens of thousands still live in one- or one-and-a-half-room apartments, or even in slums, and many of these are blessed with large families. Tens of thousands of newcomers are social cases or are at best marginal citizens.

Furthermore our small population of some two and a quarter million Jews is maintaining the security and defence of Israel for the millions of Jews who will yet come. At the same time, they maintain the pride of every Jew throughout the world who, I am sure, walks straighter in the knowledge that we have been able to — and shall continue to — defend the re-established Jewish sovereignty.

In addition to the immense cost of defence, Israel has absorbed two-thirds of the cost of rebuilding the lives of newcomers. We have done this by mortgaging the future of our young people and the coming generations, who will have to repay these debts.

The Diaspora communities —three or four times greater in number than us, and immeasurably richer — share only in one-third of these costs.

Thus the nature of your question is, in my opinion, fallacious. When Israel one-day reaches self-sufficiency, and when the last Jew who needs Israel arrives, there is no doubt that the spiritual and cultural link will become even more central and weighty.

**Question:** Many of the veteran immigrants in Israel, while perhaps always Zionist in sympathy, never appear to have had any formal connection, with organised Zionism. Is the Zionist Movement still entitled to a special relationship with Israel? And is there anything to justify the proliferation of Zionist parties in the Diaspora?

**Answer:** The starting-point for this question is rather irrelevant. It is quite likely that many or most of the veteran immigrants to Israel — those that came before the Second World War — were members of Zionist movements. These began with the forerunners—Chovevei Zion; through Zeirei Zion; Poalei Zion; General Zionists; Hapoel Hatzair; Mizrachi and Hashomer Hatzair. I myself

(continued on page 8)


לשנה טובה תכתבו

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HAPPY NEW YEAR

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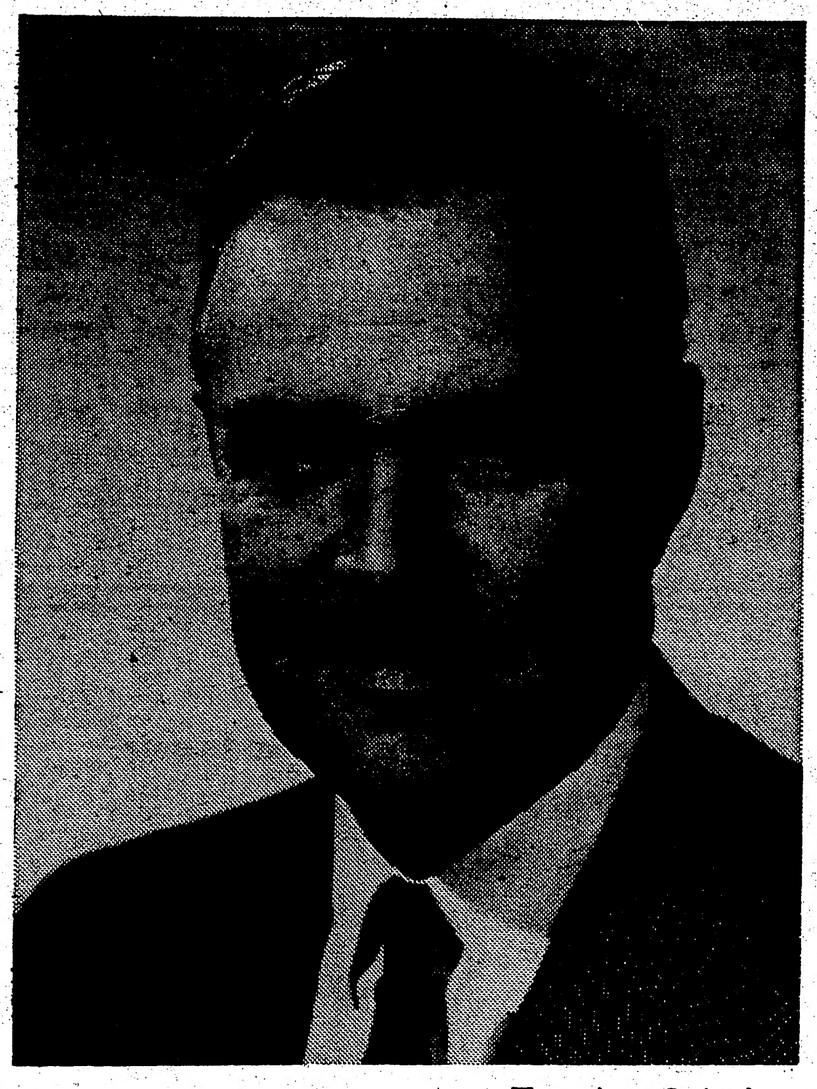

Toronto, Ontario
August 27th, 1964

*It is a pleasure for me, on behalf of the Government and the people of Ontario, to join our fellow citizens of Jewish faith in the celebration of their New Year.*

*The very fact that the recorded history of the Jewish people goes back five-thousand, seven hundred and twenty-four years, is in itself a measure of the great tradition of culture and religious background which people of that faith have brought to many parts of the world, including Ontario.*

*I sincerely hope that the year 5725 will be a year of peace in which all people may enjoy a full measure of good health, happiness and prosperity.*

JOHN P. ROBARTS
Prime Minister of Ontario

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to our brothers and sisters the world over
to all our members & friends
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## ESHKOL

(continued from page 6)

know many thousands of more such people. But even if they were not organised Zionists, this has no bearing on the question of the relationship between the Zionist Movement and Israel.

Had there not been a Zionist Movement we would not have reached a population of 650,000 in 1948 and there would not have been a State of Israel. It was the inspiration and the organisational form provided in Zionism which made it possible to conduct the tasks of pioneering and political struggle which led to the establishment of the state. The same holds true with the Zionist funds, Keren Hayesod and Keren Kayemet, which laid the basis for our redeeming the land and settling it.

This historic fact, however, is not enough — one may claim — to justify a special relationship between the Zionist Movement and Israel. This is not a question of the past — a reward for historic participation; but rather a liaison which is finding new forms. A movement must work in the present and for the future. There are indications that the Zionist Movement has gone through its "crisis" and is now beginning to emerge with a pattern of action related to new realities of Jewish life in Israel and overseas.

I am very optimistic that the movement has enough vitality to evole new forms and new solutions to the challenges which we face; to strengthen Jewish life and Hebrew culture in Jewish communities overseas, and to help to bring great numbers of Jews to Israel — Zionists and non-Zionists. As to political parties—I do not favour "proliferation" whether in Israel or abroad. These parties will not be judged by us or by Jewish history on the basis of platforms and programmes alone but on the basis of deeds. Each party must weigh its own relevance to reality and act accordingly.

**Question:** We know the Diaspora is interested in Israel, but is Israel interested in the Diaspora? Is there not a tendency merely to look upon it as the unhappy remnant of an unhappy past, and to forget about it? Has the history of European Jewry a place in your school curriculum? Does the Israeli press give sufficient coverage to Jewish events in the Diaspora?

**Answer:** During the past 17 years the best efforts and brains of the country were so totally involved in the great daily tasks of strengthening the state, building the army, looking after finance, worrying about immigration, absorption and employment, that they simply did not devote enough thought to this problem There is, however, a great interest on the part of Israelis and Israeli youth in the life of Jews overseas and it must yet grow further.

Our school curriculum places heavy emphasis on Jewish history of all periods and certainly on that of the recent past. The Ministry of

(continued on page 10)

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# THE SCAPEGOAT • a short story • BY BERNICE RUBENS

**"And Aaron shall cast lots upon two goats; one lot for the Lord and the other lot for the scapegoat."**

(Leviticus 16:8)

The village of Lanowce in Poland, where the Abramovs lived, sheltered a Jewish community of some fifty families. They were the remnants of a larger community, most of whom had prospered, and had moved to Kremenitz, a large town near by. And as prosperity had come upon them, so did their religious faith evaporate, as if in one human form there was not enough room to accommodate both.

On leaving Lanowce, they shed their Orthodoxy like a garment outgrown, and those who were left appropriated it, sharing between them the hand-me-down of faith. This legacy increased their religious fervour, and they squeezed each Holy-day of all its permitted ritual. They did not envy the prosperity of their departing brethren, but some of them regretted their loss of faith. Of these, Mr. Abramov lamented most. He felt a personal guilt on account of the waywardness of those who had left, and over the years this guilt became obsessional. He prayed daily that God would forgive their apathy.

The Abramov family saved sins like those who had left saved money. There was an old sack hanging on their kitchen door, into which each member of the family dropped his daily toll in the shape of a crumb of bread for each transgression. Although six Abramovs in all donated to the sack, by the time Rosh Hashana came round, the sack was barely a quarter full, and Mr. Abramov would sling it on his back and go down to the river for Tashlich. There he would invest it, and return with an empty sack and a year's worth of forgiveness as dividend.

If you wanted to use a euphemism, you would call Mr. Abramov a tailor. But, in fact, he was really an alterer. People in the village were too poor to have anything newly made. When Rosh Hashana approached, they would gather in his tailoring-shop, armed with suits, coats and trousers, with orders for them to be turned into costumes, skirts and jackets. depending on the needs of each family.

Mr. Abramov was more of a conjuror than a tailor. What had begun as a respectable suit for a father of a family, he whittled down into a Bar-mitzvah suit for his son, and that same suit was now called upon to become a skirt and jacket for the boy's sister. It had been many years since Mr. Abramov had tailored a suit from a virgin length of cloth and he was sometimes frustrated by this waste of his skill.

He was therefore overjoyed when a stranger appeared one night at his door, a few nights before Rosh Hashana, a bolt of blue serge under his arm. "I would like a suit," the man said. "Three pieces."

There was something about the stranger that injected a sudden feeling of elation into Mr. Abramov. The burden of other peoples sins that he had carried over the years, seemed suddenly lifted, and he sensed that this relief was somehow connected with his new customer.

He was a short man, but what he lost in height, he compensated for in width. He was practically square. Such a strange figure, Mr. Abramov thought, was a challenge to his sartorial skill and would certainly make a change from the eternal alterations that piled upon his table. He took the cloth from the man and fingered it lovingly, as a sculptor might stroke a mound of new clay. "When will you want it?" he said. He hoped the man wasn't in a hurry. He had enough work to occupy him till the Holy-days.

"I want for Rosh Hashana," the stranger said.

Six more days. It was almost impossible. But Mr. Abramov was loathe to pass up such an opportunity. "Who sent you here?" he said.

"Mr. Topolski. You knew him. He used to live here. Now he has a big factory in Kremenitz, and many people who call him Sir. He recommended me."

Mr. Abramov remembered Topolski. He had been a good friend in the old days, and he was overwhelmingly grateful for the recommendation. He couldn't let an old friend down. "You'll have to come tomorrow evening for a fitting," he said. "I'll have the suit ready for you by Rosh Hashana." He took the man's measurements, and without a word, the stranger left.

Mr. Abramov was worried that he could not finish the suit, and carry out all the alterations he had promised. He took a handful of crumbs, and put them into the sack behind the kitchen door in anticipation of all the promises to his customers he might break. This gesture, he thought, would spur him on in his work, and with faith and diligence, he could finish everything. He sat at his bench all through the night and he worked the whole of the following day.

In the evening, the stranger arrived for his fitting. Mr. Abramov was pleased with his work. Not a seam was out of line, and despite the strange contours of the man's body, the half-finished suit seemed to have been moulded to his shape. He arranged for the man to call on the afternoon before the Holy-days began, to pick up the finished article. Mr. Abramov finished the suit the same day, and he sat up two more nights sorting out the alterations. On the eve of the Holy-days, everything was finished. Mr. Abramove withdrew the handful of crumbs from the sack. It was a kind of rebate.

The stranger arrived, carrying a large black case. To celebrate the completion of the deal, Mr. Abramov invited him into the kitchen to share some tea with his wife and family. The table was laid with honey and apple cakes, and ladder-shaped loaves of bread that Mrs. Abramov always baked for Rosh Hashana. After the tea, the two men

(Continued on page 17)

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## ESHKOL

(continued from page 8)

Education has given considerable thought to these questions and is constantly searching for new ways of strengthening the understanding of Jewish life and what is called in Israel "Jewish consciousness."

I believe that we need to devote even more emphasis to these subjects and I am pleased to say that the Institute of Contemporary Judaism at the Hebrew University has helped to fill in gaps in the education of many of our young people as well as civil servants. I understand that a similar institute is planned at Tel Aviv University. The president himself conducts a study group on the life of Jewish communities overseas.

During the summertime hundreds and thousands of young people from overseas communities make contact with Israeli youth—this number, as I have indicated, should reach tens of thousands. Perhaps one day Israel will be able to afford a reverse process and Israeli young people will go out to learn more about the life of fellow-Jews elsewhere. At the recent conference of Ihud Olami a great deal of time was spent on these very questions.

It must be clear to us that such things are not done overnight, but we shall give growing emphasis to these questions.

As for the press in Israel, while its coverage of international and local affairs is on a high level, I am afraid it does not give sufficient stress to Jewish life in the Diaspora. I hope, though, that it too will come under the sway of the new trend. I am confident that the underlying community of interests and destiny of Israel and Jews overseas will find expression in all aspects of our life.

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A CJN EXCLUSIVE

by Paul Martin

# CANADA and WORLD PEACE

The Hon. Paul Martin, Secretary of State for External Affairs, reminds Canadians that they are part of mankind.

**How can Canada best contribute to the maintenance of world peace? This is a question of concern to all Canadians ..even ..though ..we may not all agree on the answer. Since 1945, however, Canadian governments and the Canadian people have broadly supported two main approaches to world peace; to help deter armed aggression and to work towards disarmament.**

**We hoped in 1945 that the United Nations would be able "to maintain peace and security", its first stated purpose, because it seemed then that the great powers might act together in the Security Council to keep the peace. These hopes were frustrated. The U.N. security system broke down under the pressures of the Cold War and Canada looked to other arrangements, particularly NATO, to protect her interests. This did not mean we lost interest in the U.N. On the contrary, Canada has been an active participant in U.N. peace-keeping operations, as they are called, ever since 1948, and at the present time we are contributing men and resources to five such operations, the most recent being the U.N. force in Cyprus.**

**These are not incompatible pursuits. The objectives of NATO are consistent with the U.N. Charter. Indeed in the sense that NATO has helped to preserve world peace, and there can be little doubt that it has, the U.N. has stood to gain from its existence. Similarly, NATO has not been an obstacle to its members doing their share of U.N. peacekeeping jobs, if they are otherwise suitable for such tasks. The fact is that we need both methods of maintaining the peace—the NATO method of collective defence and the U.N. method of providing assistance to the parties to a dispute through truce supervision, observation and international police action to contain violence.**

**We all know that the world is changing rapidly. In much of the world the pace of change tends to promote political instability. That is why U.N. peace-keeping has become so important and why Canada, with her long experience in this field, has taken the lead in efforts to strengthen the U.N. capacity for peace-keeping and to place U.N. peace-keeping operations on a firm financial footing. But we are also aware that scientific and military changes make it ever more urgent to follow up the second main approach to world peace I have mentioned above; disarmament.**

**As with U.N. peace-keeping, Canada has been associated with disarmament negotiations since the beginning of the post-war period. Our efforts as a member of the 18 nation disarmament committee are directed at the patient exploration of all possible areas of agreement. Progress has been slow. But we cannot afford to lose hope. The development of modern weapons confronts us all with the obligation to keep searching for agreement. Moreover, I think we can be encouraged by some recent developments —the partial nuclear test ban agreement of August 1963, the agreed U.N. resolution to ban the orbiting of weapons of mass destruction in outer space, and the announcement of April 20 last that the USA, USSR and Great Britain will reduce the production of fissionable material for weapons purposes. It is my hope that other limited measures of this kind will follow and that these in turn will improve the prospects for making progress on the wider question of general controlled disarmament.**

# NORTH AMERICAN JEWRY OUR FUTURE UNPREDICTABLE

by Dr. Salo W. Baron

An unusually pessimistic mood now pervades vast circles of North American Jewry and its leadership. Living in a period of unprecedented prosperity and enjoying relative peace from anti-Jewish discrimination and even from any significant antisemitic propaganda, many North American Jews nevertheless look forward with deep apprehension to the future of their people in the United States and other countries of the dispersion.

This pessimism is doubly remarkable as it runs counter to all traditional Jewish behaviour, which, even in the darkest periods of the people's history, had an unwavering faith in its future. In the face of greatest adversity, Jews individually and collectively, usually maintained their bittahon, their unreasoning reliance on the ultimate victory of good over evil. Nor was the American people ever distinguished by lack of optimism.

Even during the Great Depression of the 1930s when its established mores and outlook on life had been subjected to severe internal criticisms, the masses of the people retained their faith in a better future. This is even more true today, notwithstanding the occasional sharp denunciations of the existing American civilisation by certain minority groups and the literary avant garde. In any case, Jewish pessimism goes deeper and embraces far larger circles in the Jewish population.

A most frequently cited reason for this feeling of gloom is the growing rate of intermarriage. While no reliable statistical data for mixed marriages involving Jews throughout the United States are available, a few partial studies have indeed revealed a constant increase in recent years of the number of Jews marrying outside the fold.

A most telling illustration was furnished by a recent study of conditions in Washington, D.C., where fully 13 per cent of Jewish marriages involved mates of another faith. In some smaller localities the ratio went even higher. It was easy to draw the conclusion that sooner or later the Jewish minority would be totally absorbed by the Christian majority and that ultimately what is now the largest concentration of Jews in any country would totally vanish.

There are obvious fallacies in the above reasoning, however. Even statistically, figures of mixed marriages often appear larger than they really are. Frequently when we speak of a 20 per cent ration of mixed marriages we really mean that 20 Jewish individuals married outside the fold as against 80 Jewish couples, or 160 Jewish individuals, who married one another. The actual ratio of persons marrying non-Jews is thus reduced to less than 11 per cent.

Nor is a city like Washington, or for that matter several other towns hitherto investigated, typical of the whole American Jewish community. The national capital of the United States has long recruited most of its population from among civil servants and other newcomers living in other States of the Union. Not only does Washington Jewry thus include a much larger proportion of intellectuals and professionals than the other American communities but its inhabitants consist to a very large extent of persons uprooted from their original environments and maintaining but loose family and communal ties in their old habitats. Under these circumstances intermarriage is bound to flourish.

Nor have the effects of intermarriage on the Jewish population in the United States been fully ascertained. Misled by several generations of European experiences, some scholars and publicists have rushed to the conclusion that intermarriage necessarily leads to the abandonment of his faith by the Jewish partner or, at least, to the raising of the offspring in the Christian religion. Though confirmed by many statistical studies in various European countries, this phenomenon does not necessarily hold true for the United States.

Admittedly, the rather impressionistic experiences of various observers differ according to regions, classes and even personal tempers. Hence no dependable data are available. Nonetheless it appears that the population losses, if any, sustained by intermarriage play but a minor role in American Jewish demography. It is actually possible that the number of non-Jews joining the Jewish community via intermarriage is about equal to that of Jews who leave Judaism in its wake. Since apparently more Jewish men marry Christian girls than the other way round, a case could even be made for the assertion that here, too, in the long run in practice, if not according to the rabbinic theory, the fathers' faith determines the religious alliance of the family.

In many cases one need not postulate formal conversions to either Judaism or Christianity. Very frequently both partners had few religious contacts and observed few religious rituals before their marriage, and they continue living a more or less agnostic life after their union. However, in certain decisive moments of life or death most Jewish partners and, even many of their non-Jewish mates, act as Jews. A large proportion of their children even receive a modicum of Jewish religious education.

There are, of course, numerous exceptions to that rule, and even outright conversions to either faith are not a rarity. But even these formal changes seem numerically fairly well balanced. In most cases the absence of professed religious allegiance of either partner places these families on an equal plane with those numerous Jews who do not intermarry and nevertheless remain unsynagogued and perhaps participate in no other formal Jewish communal activity during their entire life but who ultimately find their resting-place in a Jewish cemetery.

It is, indeed, this weak religious and communal allegiance of a large segment of

(Continued on page 12)

# NORTH AMERICAN JEWRY

(Continued from page 11)

American Jewry which seems to offer the greatest threat to its survival. To Jewish maximalists, whether of the religious or ethnic-cultural variety, such absence of direct communal participation automatically presages ultimate extinction. Those numerous Jewish leaders, in particular, who view Judaism exclusively in terms of the full Jewish life of the pre-Emancipation era, see in the gradual abandonment of the traditional Jewish folkways, the displacement of Yiddish as a spoken language and the lack of intensive education in Jewish letters and values on the part of a growing majority of Jews, signs of an imminent breakdown and a direct road to ultimate disappearance.

Needless to say, no emancipated Jewish community, whether in the United States or elsewhere, can live the full Jewish life lived by its ancestors in the old ghettoes. The more complete the emancipation and the more integrated the Jewish community becomes in the fabric of the majority peoples, the more it actively shares also in their sociopolitical and cultural concerns. In such cases Judaism and the Jewish way of life occupy but a part of the individual's life, public as well as private.

For many Orthodox or nationalist spokesmen such a decline of Judaism's status from that of the people's all-pervading culture to one of several cultural codeterminants is a clear sign of degeneration. However, this form of integration into the majority cultures had been a necessary concomitant of emancipation from its beginning, in its idea even more than in its reality. But thus far at least it has only led to major transformations of Jewish life, not to its disappearance.

In fact, despite the Great Catastrophe of the Nazi era there are more Jews in the world today than in any pre-Emancipation period and their large majority shows not the slightest sign of wishing to write a finis to their people's historic career.

This is indeed the crux of the problem. Can Jewish life under emancipatory conditions become as meaningful to the future generations of Jews, in America and elsewhere, as the old Judaism had been to their ancestors? Or if it cannot achieve the full measure of the former comprehensive weltanschauung—all religious and even most national cultures have lost much of their all-embracing compass in our secularized and internationally-minded age—can it still be meaningful enough to give positive sustenance to the

(Continued on page 16)


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**Marginal Notes**

About Dr. Rosenberg's book

# IS AMERICA DIFFERENT?

By N. THEAMAN

AMERICA IS DIFFERENT. The Search For Jewish Identity.
By Stuart E. Rosenberg
Thomas Nelson & Sons, London, New York, Toronto. 1964

Whether Dr. Rosenberg succeeds in convincing the reader that America is different and that the American Jew is different is debatable.

Stuart E. Rosenberg, spiritual leader of Toronto's Beth Tzedec Synagogue, has written an excellent, passionate exposé of the uniqueness of America. It is brilliant writing and though to some readers, it may appear as a literary flag-waving (which always warms the heart of the immigrant and son of the immigrant in North America), it still is questionable whether North America—if it is exile, and Rosenberg says it is—is so different from all the other communities in the long history of Jewish Diaspora.

* * *

The weakness of this otherwise excellent work (which is a kind of guide to the history of the greatest Jewish community ever) is the result of Rosenberg's comparing America only to the Middle and Eastern European Jewish communities of the last two centuries. Perhaps America should be compared historically to Babylon of Old as one that it is different. As Rosenberg concludes with fervor bordering on rapture:

"Yes, America is different, and for the Jews it can yet be magnificently different. If America forgets the hates, the hostilities, and the hurts, and if, in the midst of freedom and relative affluence, Jews can remember their spiritual integrity and their need to contribute creatively as religious co-equals, then this modern vision and prophecy may yet come true."

This last paragraph sounds sermon-like. Throughout the book, author Rosenberg, a dedicated, almost pedantic historian, becomes the rabbi—the typical American rabbi whom he characterizes brilliantly in the chapter, The Rabbi, which, in my opinion, will become a classic description of the Jewish spiritual leader in the North American community (Orthodox, Conservative or Reform). Rosenberg tells the reader what he likes to hear from the pulpit.

The trouble is, the author has not established the actual difference between the North American Jewish community of today and that of Central and Eastern Europe. As a native born American, he relies too much upon what has become commonly known as the shtetl complex. To the average North American Jew, the East European Jew has become synonymous with the small town, the shtetl. And what is the shtetl? As Rosenberg explains:

"The shtetl was often an all-Jewish or predominantly Jewish town enclave set in the midst of a non-Jewish countryside. Its culture often seemed to be toally unaffected by the lifestyle of the non-Jewish Slavic or Balkan world on the outside." If most of the Jews lived in the shtetl, in a sort of ghetto, where do all the protagonists of this theory place the Jews of Moscow, Odessa, Kiev, Vilna, Riga, Bucharest, not to speak of Warsaw, Vienna, Budapest, Berlin and smaller Jewish cities?

One of the fallacies of which some American-born writers are victims is the attitude that a Jew living in Vilna, Lemberg, Cracow or Pressburg—or a Jew from Prague of the nineteenth century which gave us Franz Werfel, Max Brod and last, but not least, a Franz Kafka—was cloistered in a ghetto without any connection with the outside world while the North American Jew lives "in the midst of freedom" and with his non-Jewish neighbor. It seems to me that the average Jew in Eastern Europe (not to speak of Central European countries such as Germany and the Austro-Hungarian Empire) was more influenced by — and did influence more—the non-Jewish neighbour than Jew.

Perhaps the fact that the average North American Jew does not strive to lead society culturally or politically, the fact that we have no Lasalles, no Heines, no Julian Tuwims, no Trotzkys, and because America is, as Rosenberg points out, a pluralistic society in the sense that each big settlement constitutes a mosaic of different towns (Jewish, Italian, Chinese, Irish, Polish, Ukranian) — this perhaps accounts for the fact that there is less friction among the groups.

* * *

The Jew who came to America from Central and Eastern Europe was not less cosmopolitan in his time than is the present-day American Jew. Of course, there also was the small-town Jew, the man from the shtetl, from the Pale in Russia. But there was too the profoundly intellectual Jewish Socialist revolutionary and Zionist. That is why, when one peruses the Yiddish press of the end of the nineteenth century and the beginning of this, one may find in it more intellectual elan, more esprit than what we read today in Anglo-Jewish publications. Thus authentic, young American Jewish writers are rediscovering every day American Yiddish literature, perhaps the greatest contribution up-to-date of American Jewry in the intellectual field. It may take generations before the grandeur of American Yiddish writing will transpire into Jewish writing in English. What makes America different **today,** in my opinion from both the first decades of Jewish mass immigration and the Jewish communities in Eastern and Central Europe is the factor of language and culture, and not religion.

* * *

Despite Dr. Rosenberg's valuable suggestions and references to the American form of all kinds of Reform movements in Judaism, Reform was not born on this continent. It flourished in Germany. In various expressions it accompanied Jewish wanderings from the time of Philo of Alexandria. There

AUTHOR ROSENBERG

always were Jews who believed in adapting their religion to that of their neighbors, of modernizing it. But in Eastern Europe, the Jew whose descendants form the bulk of North American Jewry considered himself culturally, linguistically, nationally different from his non-Jewish neighbor. A Jew in Russia, to this day, is of Jewish nationality. And we demand for him, not for us, schools in Yiddish, newspapers in Yiddish, while here (and in this point Dr. Rosenberg very effectively describes the way the immigrant endeavored to shed his cultural identity by trying to become linguistically and culturally an American) we attempt to save Judaism through the temple or synagogue.

This evolution of the American Jewish community, from an essentially national, cultural, ethnic group to a religious community (American Zionism has always been Hadassah-like, a Jewish homeland for others), is described masterfully in America Is Different. Especially witty is Dr. Rosenberg's characteristic of the rabbi — the metamorphosis from the ancient teacher to that of the modern preacher who caters to what Dr. Rosenberg calls the middle-class American Jewish community. Rosenberg points out how "more and more the rabbinate assimilated the role of the Christian clergy. The rabbi, in the modern period, became the pastor, the educator, the preacher, the confidant, the mental healer, the case worker, the psychologist, the administrator, and the public relations man of the Jewish community. With the assumption of these duties, however, he still has not regained his former role, that of judge and law giver."

And it is true that in this respect one cannot establish a clear line between the modern Orthodox, Conservative or Reform rabbinate. In a sense, the entire modern rabbinate has conformed to the petit bourgeois ideal of the American Jew so far as his religion is concerned—to be like his neighbor, to have a temple like his neighbor, to observe a different religion but like that of his neighbor.

In this area America is different; American Jewry is different. It has developed a distinctiveness incomparable to any phenomenon in Jewish history. And in this respect it has succeeded because the non-Jewish religious communities also have developed into an American pattern: less exclusive, more tolerant.

In conclusion, one recommends highly Dr. Rosenberg's book to all who wish to study the pattern of Jewish history in North America. It opens the door to a serious study of the history of our community.

# GHETTO OF GORGEOUS LADIES

by CLARE GORDON

In the north-west corner of Venice, between two neglected tenement buildings standing half forgotten beside the stagnant refuse-chocked canal, a narrow passageway leads one to the oldest Ghetto in Europe.

It was built in the sixteenth century, when the Venetians converted a disused iron works in an isolated part of the city into a ghetto in which to house Jews who had been living since 1373 on the island of Guidecca. Thus the first ghetto evolved—indeed, it is believed that the word "ghetto" is the old Italian word for "iron foundry".

Although the Jews were shut off from the rest of the city, were heavily taxed and forced to wear specially coloured hats to distinguish them from other Venetians, there is no reason to suppose that life within the ghetto walls was anything other than prosperous and indeed, affluent.

Women of the ghetto were described in the seventeenth century as being "gorgeous in their apparel, jewels, chains of gold and rings adorned with precious stones . . . having marvellous long trains like princesses that are borne up by waiting women."

Throughout the centuries, Jews in the ghetto were walled in against religious persecutions and outbreaks of fanaticism. They enjoyed material prosperity and the names of many were recognized by Jews throughout Europe. The ghetto produced many fine rabbis and scholars, one of whom was called to advise King Henry VIII of England when he decided to divorce his Queen, Katharine of Aragon.

Today, the ghetto is almost exactly as it was when liberated by Napoleon in 1797. The same grey buildings, dingy washing festooned between the windows, line the square. The canal which runs through the middle serves as a refuse dump for the inhabitants. Only the school and the old age home relieve the general filth and drabness.

One is surprised to find only three places of business in existence in the ghetto — one a café, one a salt beef bar (not kosher) and the third, a reproduction furniture manufacturer.

Although well over a thousand Jews are known to live in Venice (many others cannot be identified with the community) only 14 families now live in the ghetto. The large numbers that had lived there until comparatively recent times were helped to escape during the Nazi occupation of the Jewish quarter in the last year and never returned.

The uncompromising facades of the ghetto tenements hide its five synagogues, each beautifully designed, sumptuously adorned and rich beyond belief in antique gold, silver and precious stones. One comes across them almost by accident, sometimes no bigger than a single room high up in the buildings.

The oldest of these synagogues was built in 1529 and the newest (the Portuguese Synagogue which was designed and built by the architect of the Salute Church, a world famous landmark for tourists on the Grand Canal) in 1584.

Originally designed to serve the needs of different sections of the community, these synagogues (two German, one Spanish, one Portuguese and one Levantine) stand within a hundred yards of each other.

Of the five, only two are used now as places of worship. The other three are permanently empty.

**special cjn report**

by JACQUES CALMY

# NORTH AFRICANS ON THE RIVIERA

I have just spent two weeks in Southern France, mainly in Aix-en-Provence, Cannes and Nice, making an intensive study of the problems and progress of the many thousands of North African Jews from Morocco, Tunisia and Algeria who have made the area their new home since fleeing from their countries of origin.

In Nice I spoke to many of the local Jews, descendants of the Jewish settlers who reached the area as far back as the first century C.E., to Levantine Jews, to rabbis, to communal officials and to North African Jews.

The figures they gave me enabled a fairly accurate assessment to be made of the way in which Nice (together with Marseilles) has become probably the most important Jewish centre in the whole Province and the Côte d'Azur. Between 1957 and 1963 the Jewish population has grown from 3,000 to close on 20,000.

An influx of this order, particularly in an area where there is already a great ethnic variety of inhabitants, is bound to raise numerous problems — political, economic, religious and social. One would have thought that, of these problems, the one foremost in the minds of the North African Jewish refugees would have been the economic one.

This is, however, not the case. With almost no exceptions the communal leaders and North African Jews I spoke to — and they were many—regarded their economic difficulties as having been largely solved. What concerned them most was how to ensure continuity in religious practice and education for the newcomers.

When one thinks about it a little more this is a natural phenomenon. The Jews coming to France from North Africa do not come to a foreign country, since they know the language, admire and love France and French culture, have been brought up in a French atmosphere and, in the case of Algerian Jews, are French citizens with all the rights and duties that that implies.

This has permitted their speedy integration into the indigenous" population. In less than a year many North African Jews have managed to set up in business and industry or find jobs, and the number unemployed today is very small. Most of those unable to establish themselves economically are old, ill or totally unskilled, and will probably never be able to do.

The religious problems remain. The "youth chaplain" of Nice told me that the Talmud Torah can accommodate only 300 of the 1,000 children in need of religious instruction. The rest are in real danger of being lost to Judaism, a doubly disastrous prospect among a community traditionally deep religious and attached to Judaism's spiritual values. There have already been cases of mixed marriage — and they are on the increase.

The heads of the North African community as well as the "locals", are not limiting themselves to feeling perturbed about the situation. They are taking steps to do something about it. Not only are the synagogues and religious schools to be enlarged, but the foundations of a community centre have already been laid.

Summer camps for 400 children were organized this year and other camps planned for the coming holidays. Moreover, Zionist and pioneering youth groups are very active, not (as when the Algerian Jews first arrived) attempting to encourage emigration to Israel, but in endeavouring to make the North African Jews feel that they "belong", teaching Hebrew and making them acquainted with Israel's problems. To sum up, the mass immigration into France of Jews from North Africa seems to have gone relatively smoothly, thanks to the understanding and good will of the French authorities and to the readiness of the local population to receive the newcomers, Jews and non-Jews alike. The refugees, for their part have also helped in their own integration in no small measure. They have shown adaptability, a willingness to try and "make a go of things" and a positive approach to their problems.

ALGERIAN REFUGEES IN NICE

**civil rights test**

by CHARLES ZIBBELL

# CALIFORNIA JEWS & THE NEGRO

The Jews of California are about to be put to the test, together with everyone else in the State who espouses the principle of equality before the law. The struggle for full emancipation of the Negro will be sharpened there in the months ahead over the proposed repeal of a recent State enactment which prohibits racial discrimination in housing.

Under the leadership of property interests, a measure calling for the repeal has qualified for the ballot. It will be voted on in November by referendum at the General Election.

The official leadership of the Jewish community has expressed itself in clear and unmistakeable terms as being firmly opposed to repealing the law. Resolutions to this effect have been adopted unanimously at membership meetings of the organized Jewish community, and their wording has been forthright and sturdy.

But there is a nagging doubt about how representative this is of the opinions of the rank and file of the Jewish residents. Even more crucial is the concern over the gap between a verbally expressed point of view and actual behavior in the polling booth and in the residential neighbourhoods when Negroes arrive on the scene.

Recently, a metropolitan newspaper columnist expressed the opinion that Jews would support the repeal in the ratio of four-to-one. This suggestion was indignantly repudiated by official Jewish spokesmen, but even the most optimistic leaders recognize the wide gap between the leaders and the led on this vital issue.

Contacts between Negro and Jews on the official human relations level have been characterized by tolerance and joint concern over civil right and social justice. For many years Jewish efforts to reduce discrimination in employment and in other aspects of race relations have helped to bring about substantial gains for Negro citizens, among others. It is a fact that the organized Jewish community played an important role in the enactment of a State-wide Fair Employment Practices Law.

On the personal level, however, the communities are physically segregated from one another, and in commercial contacts the Negro has frequently viewed the Jew as a landlord and a member of the majority that exploits him. Some inroads of Black Muslim influence in the Negro community have even resulted in overt expressions of Negro antisemitism in certain sectors of the Negro press.

In those areas where Jews and Negroes are now beginning to have residential contact with one another the official Jewish communal bodies are taking steps to prevent flight and encourage residential stability.

Jewish recreational centres are giving serious attention to the puzzling issue of how to maintain a distinctively Jewish leisure-time program and yet live up to their announced ideals of serving the neighbourhood as a whole. Less than a decade ago, a wave of Negro immigration into a heavy concentration of Jewish settlement resulted in a total Jewish exodus. This bitter memory of the past casts its shadow over today's problems.

Synagogues have not stood apart and they are now beginning to take seriously their responsibility to play a more active role in the practical solution to this challenging issue. The key-role played by the Negro clergy in the fight for civil rights has provided a religious thrust, which has brought religious ideals and religious bodies more actively into the struggle.

Rabbis are beginning to become more active in seeking to co-operate with Negro ministers, but as yet there is no substantial evidence that synagogue members have been subjected to any influences which would produce behavior different from that of Jews who are not affiliated to synagogues.

When a civil rights' demonstration was tentatively proposed a short time ago for the exclusive Beverly Hills area, where there is a big Jewish population, the reaction among some Jews was akin to panic.

From many points of view this looks like being a "long, hot summer" for Los Angeles' Jewry. Promises must ultimately be redeemed. The best efforts of community leadership will be directed to helping Jews to live up to their highest ideals. No one knows yet what the response will be.

In Memoriam: Robert H. Soren, beloved pioneer of Zionism and leader in Toronto passed away during 5724.


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# rosh hashanah 1939 - '45

## anniversary of the greatest tragedy in all jewish history: the destruction of polish jewry

How it began. On September 4th, 1939 a Nazi unit en route to Poland. Sign on the coach reads: We are going to Poland to finish the Jews.

# WARSAW 1945

**EXCLUSIVE REPORT BY JOEL CANG**

Large numbers of Polish Jews participated in the July celebrations of the 20th anniversary of the establishment of Communist Poland, proclaimed in a manifesto on July 22, 1944.

The manifesto was issued by the Moscow-formed Polish Liberation Committee, of which Dr. Emil Sommerstein, a former chairman of Jews M.P.s in the Sejm (Parliament) was a member. The Committee was later know as the Lublin Government, after the city where it established its headquarters and a base for further administrative activities.

The event is marked by a kind of annual national holiday in Communist Poland, but the 20th anniversary was given special importance, and the nation-wide celebrations were attended by important official guests from other Communist countries, led by Mr. Khruschev, the Soviet Premier.

To mark the occasion the Communist-dominated Cultural and Social Union of Polish Jews held special meetings, which were well-attended, in Warsaw, Wroclaw, Cracow and other cities, where Jewish leaders emphasized the importance of Jewish participation in building a Communist Poland.

The Warsaw "Folks-Sztyme", the Yiddish organ of the Polish Communist Party, issued special editions praising the country's achievements under the Communist régime and listing the many contributions that the tragically reduced Jewish community has made over the past 20 years towards the rebuilding of Poland.

That the new Poland is vastly different from before the war and that the Polish nation,-now numbering some 30 million, is building a new future and building it rapidly, is beyond doubt.

Clearly the Poles, particularly Party members, had good reason to mark the 20th anniversary of the country's liberation from the Nazis by special celebrations. But what about Polish Jewry?

Of the over three million Jews in Poland in 1939, only about 30,000 remained after the war. An apt example of the devastation of Jewish life in Poland by the Nazis was given by the Jewish press, recalling that the city of Chelm was where the July Manifesto of 1944 was actually issued. Before the war, Chelm's Jewish population numbered many thousand. Today, only two Jews live there—David Gevertz and Henryk Gorski.

As befitted the occasion, articles in the Jewish press recalled the role played by Jewish partisan units in the liberation of Poland. Others described the gradual rebuilding of Jewish life and how the survivors of the holocaust were allowed to make their contribution to rebuilding the country's economy and culture.

"Twenty years of a People's Poland—Twenty Years of a Renewed Jewish Life" was the main theme running through all the many articles and essays published in the Warsaw Yiddish press, but an equally prominent feature was the emphasis, not on the need to survive as Jews and as a branch of the Jewish people, but to be merely a Yiddish-speaking group in Communist Poland, working for "fuller integration".

Most impressive of the tendency and policy were the articles in "Folks-Sztyme', by Mr. Leib Domb and Mr. David Sfard, two pillars of the Social and Cultural Union of Polish Jews in Warsaw.

Mr. Domb, the chairman of the Union's executive council, in an article entitled "One Thousand and Twenty Years", wrote that Jews had lived in Poland for more than a thousand years, but only in the 20 years since the establishment of the new régime had they enjoyed real freedom and true equality.

"The last 20 years,' 'he declared, "have been for us Polish Jews years of reconstruction and rebuilding on the ruins. Step by step we have created all the attributes of a full political, social, economic life for the Jewish community in Poland."

This was achieved, continued Mr. Domb, in the face of opposition and lack of faith on the part of all those who "preached emigration" and supported national nihilism and chauvinism.'

In plain language, this means that, only by opposing emigration to Israel, was it possible to build and maintain Poland's Jewish schools, theatre, clubs and Yiddish press and publishing house. These institutions are described by Mr. Domb as the "true expression of the many-sided national, social and cultural life of Jews in Socialist Poland . . . the fatherland of all her citizens."

To those who remember the period immediately after the Russian Revolution, the article recalls the boast of Jewish Communist leaders in Russia. They, too, believed that they were building something permanent simply because they were given the opportunity to have their own schools, newspapers and theatres — although at the price of opting out of the Jewish people, abandoning Judaism and Zionism and intertwining their fate with Communism.

Their illusions were, as we know, bitterly shattered. It was, in fact, the "Folks-Sztyme", which was the first to publish, in 1956, details of what had happened to Jewish Communist writers, poets and others under Stalin.

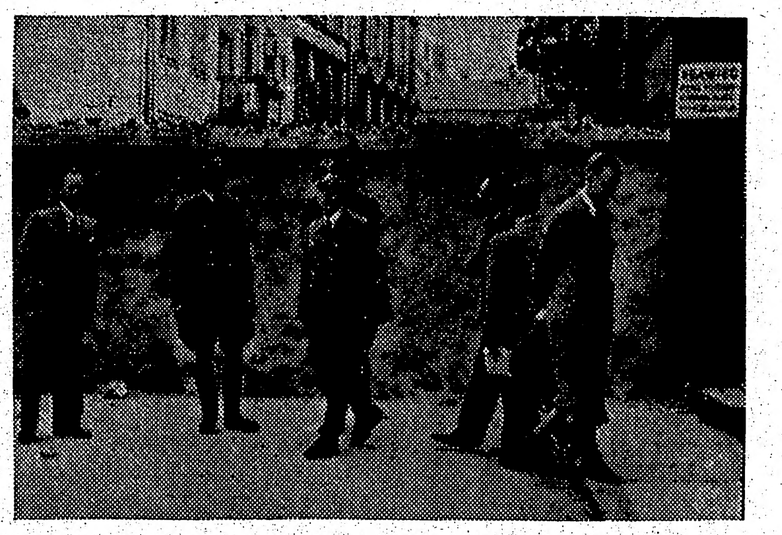
Mr. Sfard, a poet and writer of note, is even more explicit. Jewish reactionaries, he writes in the same anniversary issue of "Folks-Sztyme," opposed to and hated the new Poland. They refused to co-operate and preached emigration, while the progressive elements among Polish Jewry decided to stay and build anew. They considered it a national and moral duty to continue Jewish existence on Polish soil.

They believed that they "can and will organize Jewish life in the new Poland on the concrete basis of humanitarian Marxist-Leninist ideology." Like Mr. Domb he, too, points to the value of Poland's present-day Jewish institutions in enabling the 30,000 in Poland to carry on what he claims is a Jewish life.

These are the views of Jewish Communists in Poland expressed in the Yiddish organ of the Polish Communist Party. Clearly, only those who hold such views are given the opportunity of expressing them. The rest, whether they participated in the anniversary celebration or not, remain silent.

December '39 in Lodz: Wearing yellow star of David becomes law.

March '43. Commander of Warsaw Ghetto believes ghetto is finished.



Archkiller Himmler at the wall built by the Germans to divide ghetto from the rest of Warsaw.

The next day the ghetto revolt breaks out; German troops retreating before home-made bombs.

# NORTH AMERICAN JEWRY

(Continued from page 12)

people so they may go on living as Jews through joyous affirmation, rather than by force of inertia or outside rejection?

Answers to these questions will, in the ultimate sense, be derived from one's personal faith rather than from purely logical reasonings. Yet historic experience may be able to furnish a few guidelines for the understanding of the existing trends and some cautious forecasts of future possibilities.

One outstanding fact, of which one must never lose sight, is that it takes a very long time creatively to develop such a cultural synthesis as that between Judaism and Americanism which is expected of the American Jews. In a recent paper I have tried to make clear that it had taken more than six centuries of sustained Jewish living before any great centre of Jewish culture in the past — from Hellenistic Egypt and Talmudic Babylonia to the "Golden Age" of Spain or the Franco-German and East European revivals of Judaism — was able both to make significant contributions to the general Jewish heritage and to develop its own particular individuality.

The task is much more difficult now, for Emancipation has created wholly novel conditions and has demanded that a Jew live and act simultaneously as an American, Englishman, Russian, or Frenchman and as a Jew. Because of the unprecedented nature of that challenge, combined with the imperative need of maintaining some continuity with the past, the solutions are more complex and, were it not for the great acceleration of social developments in our time, might require even more centuries of slow evolution.

Recent generations, particularly of American Jews, have on the whole been rather impatient and demanded facile prescriptions as to how to produce such a vast synthesis quickly and efficiently. Efforts to this effect have been lacking; many panaceas have been suggested and even strongly propagandised. But they could not break down the historic resistance of the generally slow-moving catalytic and reconstructive factors. American-Jewish culture may, in fact, still be in the relatively early stages of its evolution.

At the same time one need but look back at the history of the Jewish people, including its American segment, to realise that whenever it was confronted by a major challenge it proved resourceful enough to meet it. Its entire history could, indeed, be rewritten in terms of its constant pioneering along uncharted paths often made possible its survival under most harrowing conditions. Living in the midst of a pioneering nation like the American, the Jews of the United States have been doubly stimulated to find many novel solutions not only in their socio-economic environment, but also in the area of their own communal life.

In the fields of philanthropy, domestic and international, fraternal and other associations, the Jewish centre and summer camp movements, and even in those of voluntary congregational life, the American Jews have successfully experimented with many novel forms and established institutions which are being widely emulated throughout the free world today. Until recently they could still rely upon the old European and Middle East centres to take care of most of the intellectual and religious needs of world Jewry. But now that the mantle of leadership has suddenly descended upon their shoulders, they are beginning to reassert their pioneering spirit also in these areas.

Another lesson to be derived from American Jewish historic experience is that the Jews of the United States will long remain a pluralistic society living within a larger pluralistic civilisation. Despite all the forces operating towards greater homogeneity of the American people and despite the gradual levelling down of the old differentiating factors within the American Jewish community itself, there is little likelihood that the latter would in any foreseeable future become such a monolithic entity as were, for instance, the German and East European Jewish communities of the seventeenth century.

The differences, to be sure, arising from the various heritages of immigrant groups connected with their respective countries of origin, have been greatly mitigated. The sharpness of the religious conflicts between extreme Orthodoxy and extreme Reform has given way to greater mutual understanding and co-operation. Most significantly, the formerly sharp cultural conflicts between Zionists and anti-Zionists, Hebraists and Yiddishists have all but disappeared. Economically, too, the overwhelming majority of American Jews now belongs to the middle class, sharing the particular attitudes usually attributed to members of that class.

Yet there are enough cultural and religious forces, both internal and environmental, at work to maintain some inner differentiation on another level. There seem to emerge even certain regional differences between the Jews concentrated in the larger communities on the Eastern seaboard and those living in the vastly scattered smaller settlements west of Chicago, especially in the southwestern States.

Jews whose very raison d'etre as an identifiable group within American society is derived from the latter's recognition of the principle of unity within diversity rather than of strict uniformity, are beginning to learn a measure of mutual toleration also of the pluralistic manifestations in their own midst. In the religious sphere, especially, Thomas Jefferson has long ago set the tone for the public acceptance of sectarian diversities in the United States.

In his reply to a Jewish preacher this leading champion of religious freedom pointed out the difference between political life, where the watchword of "united we stand, divided we fall" has its full validity, and the religious life in which a measure of internal division is necessary to prevent its ever threatening petrification around a specific set of dogmas and rituals.

Jewish religious and ethnic-cultural maximalists are, therefore, beginning to learn the lesson that it would be totally Utopian to expect in any foreseeable future the emergence of a single and homogeneous form of American Jewish life. They realise that in a country, which had witnessed within a single decade of 1926 - 1936 (the period covered by the last two major United States censuses of religious bodies) the growth of American denominations from 212 to 256 —in fact 47 new denominations were added while three disappeared via mergers — and where at present perhaps more than 300 religious groups appeal to larger or smaller memberships, it would be, not only legally but also practically, impossible to try to impose any controlling patterns upon a community, so widely dispersed and basically so individualistic, as is that of American Jewry.

It is equally hazardous, therefore, to try to predict now the ultimate forms which American Jewish life would assume within the next century or two. The only forecast one may perhaps venture is that these new forms will be nurtured from the perennial springs of the age-old Jewish heritage and thus maintain the basic continuity of Jewish life. They are also likely to help to shape the cultural destinies of all Diaspora Jewry in the same evolutionary spirit.

We need but remember that during the early Soviet regime it appeared for a time that the Jewish dispersion might be rent asunder into two opposing cultural groupings: the Western "assimilated," but religiously more or less loyal Jewries, and the Soviet community, developing its own revolutionary brand of a non-religious, even anti-religious, nationalistic and Yiddish-speaking Jewish culture. Unfortunately, the cultural creativity of Soviet Jewry began declining already in the 1930s and was almost wholly stifled by the catastrophic developments of the Second World War and the last years of Stalin. Even now Russian Jewry still is groping to find its bearings in a rather inimical environment.

The threatening schism within Diaspora Jewry has thus been averted for reasons largely beyond Jewish control. On the other hand, differences evolving between the Israeli civilisation and that of the Diaspora communities are based upon the inescapable dissimilarity of cultures developing in a Jewish State with a Jewish majority population and those of minority communities seeking increased integration into diverse majorities. They are so obvious and natural that they need not create any insoluble conflicts.

In short, despite the numerous difficult problems, domestic and international, which await solution, the gradual unfolding of American Jewish creativity now in evidence and the quest of many young Jews for some new answers strengthens my own long-cherished conviction that the American Jews will meet the new challenges of our age as successfully as their ancestors had met theirs in the past.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# THE SCAPEGOAT

(Continued from page 9)

returned to the workshop, where the stranger tried on the suit. It was a beautiful piece of work. "I look forward to seeing you wear it in shool," Mr. Abramov said. The man did not answer. He packed the suit in his case, paid what he owed, and left.

He was not in shool that evening, and when Mr. Abramov made inquiries, no one of the congregation had seen or heard of a stranger in the village. Mr. Abramov hoped that he would turn up for Tashlich the following day.

When he lifted the sack from the hanger on the door, Mr. Abramov noticed that it was unusually heavy, and on inspecting its contents, he found that it was full to the brim. Yesterday, when he had last seen it, the record of the family's transgressions throughout the year, had barely covered the bottom of the sack. He knew that sin was like money. It bred. He was sick at heart at the thought of the monstrous sin one of his family had committed on the eve of the Festival. He said nothing to his wife or children, and when he left the house, he tried not to stoop under his burden.

A crowd was already gathered at the river when he arrived. The Rabbi was at the head of the column, scattering his crumbs into the water. The yeshiva student who followed him, seemed to stoop to gather the sins of his master, as some precious memento. All the men of the village were there. They were not as meticulous as Mr. Abramov. For them, quantity was not related to quality. It was the symbol that mattered, and a fistful of crumbs was all they cast in to the river. Mr. Abramov followed the village layabout, who brought up the rear of the column, and stealthily tipped his load into the river. He looked round for the stranger, but he was nowhere to be seen. As the crowd turned away from the river bank, the ducks gathered from nowhere and made a meal of the sins of the village.

The year passed as the people of the small community erred in their small ways, taking out a mortgage on God's forgiveness. Mr. Abramov conjured skirts out of trousers and vice versa and before Rosh Hashana the following year, his bench was full of metamorphic orders. Over the course of the year, he had often thought about the stranger who had visited him, and he wondered more at the fact that no one in the village had seen either his coming or his going. He began to wonder whether he had dreamed it all.

When, a few days before the Holy-days ,another stranger arrived at his workshop, a bolt of cloth under his arm, Mr. Abramov received him with pleasure but little surprise. A stranger in his house before Rosh Hashana seemed to him to have become part of the Holy-day itself. Again, on seeing him, Mr. Abramov felt the same sudden feeling of relief and well-being.

The man had come from Kremenitz and had been recommended by another old friend who had once lived in the village. Although the stranger was a different build from his predecessor — this one was tall and very thin— his demands and the procedure were the same. He wanted a suit, three pieces, and he wanted it for Rosh Hashana. The man came for a fitting the following day, and he arrived with a black suitcase on the eve of the Holy-day. He took tea with the family, paid for the goods and left. He was never seen or heard of again, and when Mr. Abramov went to Tashlich that year his sack was full to the brim.

Years passed and every year another stranger came and went, always with the same order and from the same source. And always on his departure Mr. Abramov's sack was full.

Meanwhile, the children had left home to marry and had hung their own sacks for their private collection. Now only Mr. Abramov and his wife remained in the rambling house that had once seemed to them so small. Mr. Abramov had long since associated the overfull sack with the stranger's visit. He did not feel any animosity towards him. On the contrary, he was grateful to him for the indefinable sense of good fortune he felt whenever the stranger appeared. But he was curious about him. He had often wanted to question his annual visitors, but there was something compelling about their appearance that forbade questioning. He decided that when the stranger came again he would satisfy his curiosity. But first he decided to consult his wife. He had always managed to hide the full sack from her. Now he would tell her the whole story.

She listened, and as he unfolded his tale, she began to fear for his sanity. "A stranger?" she kept saying. "No stranger has been in this house since the children were babies. And tea? With strangers?" she almost screamed at him in her anxiety. "Never. And a suit?" she laughed at the pity of it. "Solly, my dearest," she said, stroking his trembling hand, "the last suit you made was for our wedding, 35 years ago You're tired," she said, "you're overworked. It's the strain," she tried to convince herself. "After the Holy-days you'll take a rest."

"You'll see," he protested, "the stranger will come again. I promise you." But his voice carried little conviction, and he wondered whether his wits were on the turn.

When, at the approach of Rosh Hashana, a stranger appeared again at his door, a roll of cloth under his arm, Mr. Abramov clasped him in his arms in welcome. He was solid. He was real. "Wait here," he said excitedly, "I must fetch my wife."

He left the stranger standing and hurried downstairs. "Come quickly," he shouted at her. "He's here. You can touch him. You can talk to him. What did I tell you," he finished triumphantly. "Please, Sol, please," she begged him, and she followed him up the stairs anxiously. He pushed her forwards into the workshop. The room was empty. Mr. Abramov panicked. He looked round desperately for the piece of cloth or for the slightest shred of evidence that someone had been in the room. "He was here only a minute ago," he said weakly. "I promise you." He begged her to believe him. She stared at him tearfully. "You need a rest," she said, almost to herself. "After the Holy-days," she added.

He rested his forehead on his hand, shoving away the alterations from his bench. He wanted to be alone. He had to sort out the nightmare of deception that was crushing him. "Leave me alone," he said gently. "I'll come down shortly,"

When she had gone he tried to recollect each of his visitors. But although he remembered the measurements of each stranger with uncanny accuracy he could remember none of their faces. His head slipped from his hand and he caught sight of the familiar black suitcase under his bench. He stifled a cry of joy. Its presence was testimony to his sanity, but he refrained from producing the evidence to his wife. He didnt really trust it to be there when she came.

Trembling, he picked it up. It was heavy. He laid it on his bench, and looking towards the ceiling he opened it. He felt its contents before

(Continued on page 20)


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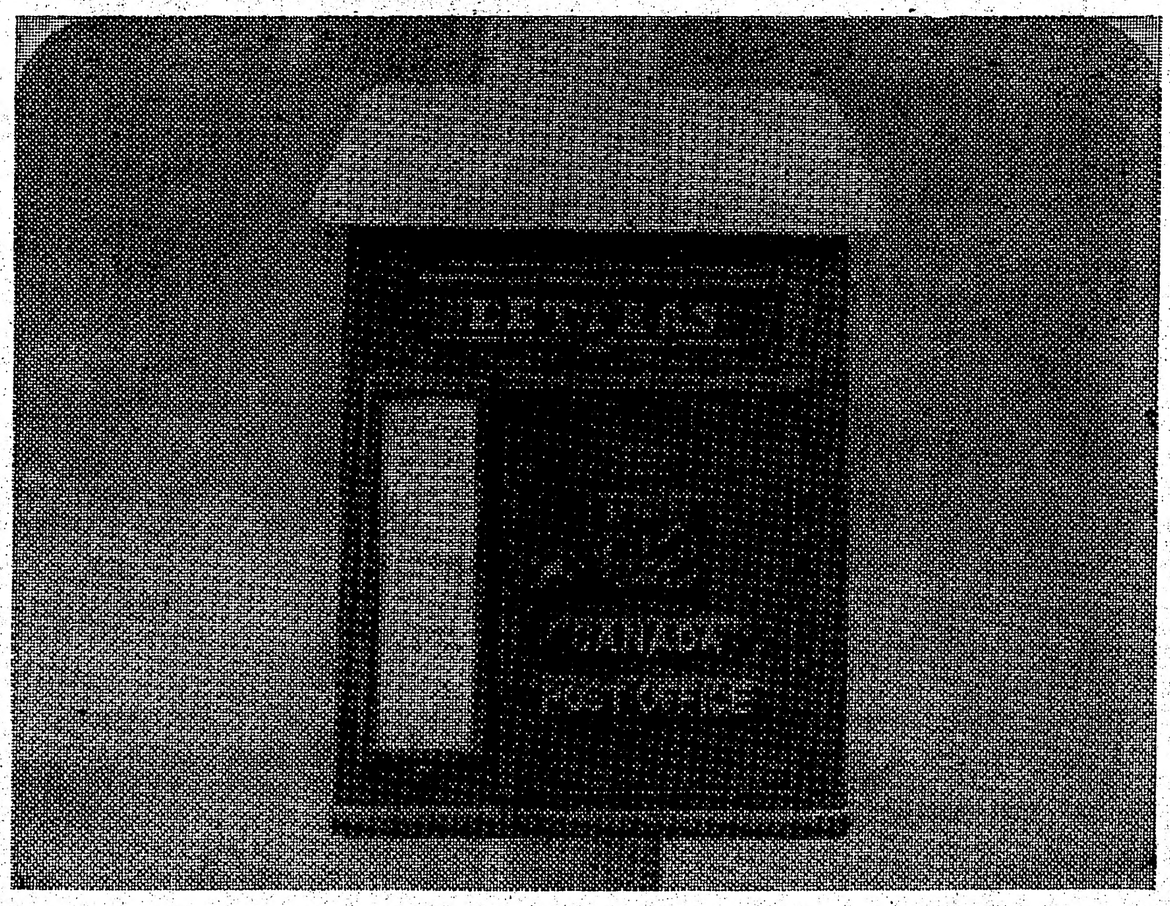

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# NEW SYNAGOGUE BUILT IN BUDAPEST

LONDON (JCNS) — Hungary's 100,000 Jews are looking forward to the induction of two new rabbis and the consecration of a new synagogue, Dr. A. Scheiber, director of the Hungarian Rabbinical Seminary in Budapest, who is visiting England, told a JCNS reporter last week.

Dr. Scheiber said that he would be inducting Rabbi Thomas Raj as the rabbi of the Szeged community immediately before Rosh Hashana. At Succot, Rabbi Imre Sahn, like Rabbi Raj, a graduate of the Hungarian Rabbinical Seminary, will be inducted as the rabbi of the Debrecen community, which has been without a spiritual leader for the past two years.

At Grongros, which has a community of 250, a newly built synagogue is to be consecrated between Rosh Hashana and Yom Kippur. The community already has a rabbi, Rabbi David Weiss, who is also a graduate of the Budapest seminary.

The number of students at the seminary remains fairly constant at about ten—three new students will begin their studies there during the academic year. Founded in 1877, the seminary also houses the only Jewish high school in Eastern Europe, a co-educational one established in 1919.

Dr. Scheiber, who has been carrying out research at Oxford, Cambridge and the British Museum in London into the Cairo Geniza (a collection of ancient manuscripts found at the ancient synagogue there) told the JCNS reporter that he had just made an exciting find at Cambridge. This was part of a hitherto undiscovered letter written by a man named Shear Jashub, a proselyte in eleventh-century Cairo, asking for the help of the local Jewish communities in his efforts to become converted to Judaism. This is not the first important discovery by Dr. Scheiber. He also found part of the autobiography of a man called Obadiah, a famous, twelfth-century Norman proselyte, in Budapest ten years ago. He plans to collect his work on texts from the Kaufman Collection (now in the possession of the Hungarian Academy of Sciences) into one volume which he hopes to have published in Leyden, Holland.

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**SOUVENIRS**

by HANNAH ORLOFF

# SOUTINE, THE ARTIST AND JEW

I made the acquaintance of Soutine towards the end of his life. In 1935 I had seen the first exhibition of his works in Paris at the Paul-Guillaume Gallery and had been struck immediately with the greatness of an artist of rare gifts.

One evening I had some friends at my home and, in chatting about various topics, happened to mention what I thought of Soutine to Sam Slatz, the art dealer, whereupon he jumped up and cried: "I had forgotten I had an appointment with Soutine at this moment. Would you like me to bring him here." I replied that I would be delighted. A little later Soutine came along. He was to come to my home often.

What distinguished Soutine from most other painters in Montparnasse was his appearance, his delicate manners, the extreme care with which he dressed. His clothes were always immaculate, surprisingly so bearing in mind the disorder and untidiness of the studio in which he worked. He outwardly conformed to custom, knew how to comport himself in society and, while timid and modest, was at the same time conscious of his ability. He knew how to look after himself in his business dealings, maintaining an obstinate silence if he was displeased at the turn things were taking.

In 1937 he came to live in Villa Seurat, very near my studio. He would call to see me and our conversation would go on for hours. He struck up a friendship for my son, whom he would question tirelessly about the stars, cosmic laws and the secrets of the universe.

He spoke a polished French which, he said, had been taught him by Elie-Faure. He liked talking about his friendship with Faure as much as he hated alluding to his acquaintance with Modigliani, about whom he was inclined to be malicious. He once went so far as to say of Modigliani's painting "that it was not painting at all". He could not forgive Modigliani for enticing him to drink.

Rarely would he talk about painting. But often, on Sundays, he would go to the Louvre. Devotion to museums did not inhibit his critical judgment, but for Rembrandt, Courbet and Corot his admiration knew no bounds. I can still see him gazing at the canvases of Rembrandt with respectful awe. He would contemplate them for a long time, go into a trance, then suddenly stamp his foot and exclaim: "This is so beautiful that I've gone mad over it." An alarmed museum attendant would follow in our wake . . .

Modigliani, in his portrait of Soutine, has emphasized the subject's expressive hands. Soutine had a curious way of speaking, putting his hand to his mouth as if he were revealing a secret or were afraid of talking too much. He would never sit down in a bistro and would always drink standing up, but he liked sitting on the curb at the roadside. Rarely did he speak about himself, but one day he told us about his childhood.

His father, a poor tailor or, more accurately, a clothes patcher, was an uncouth man of violent disposition. He had several sons of whom Soutine was the youngest. His father wanted him to be a tailor, to remain in the little Russian village where he was born and work with him. By the age of 13 Soutine developed a passion for art, drawing in every scrap of paper which came to hand or failing this, making charcoal drawings on the walls. Two of his elder brothers, big brawny boys, tried to dissuade him. They told him that painting was not for a Jew and beat him mercilessly when he persisted in disobeying them.

Soutine ran away from home but hunger drove him back and he was forced to continue as before. A mark of this nightmare childhood was a deep scar on his chest.

One day he asked a villager to pose for him. The man, a pious Jew, brought his friends along. They set on Soutine so violently that he was left for dead. The police intervened and as a result of a court case Soutine's assailants were ordered to pay 25 roubles damages. The money enabled him to leave the village and make his way eventully to Paris.

He arrived there in 1911, living with Chagall at La Ruche. There he met Modigliani. Together they eked out an existence — starving and painting.

It was Modigliani who one day introduced Soutine to Sborovsky, a Polish poet who had become an art dealer. Sborovsky paid Soutine five francs a day in return for all his paintings. One day Soutine went to Sborovsky to get his money and found the dealer excitedly pacing up and down in front of his paintings.

"Today we can swing some champagne," Sborovsky told him. "I have just sold 75 of your paintings to Dr. Barnes, an American collector."

Soutine was mystified and got angry. "Give me my five francs," he cried, "and I'll hop it."

"From today you'll be getting 25 francs," retorted Sborovsky, and he there and then handed over the first advance.

Still convinced that a joke was being played on him Soutine, grasping the golden opportunity, pocketed the handsome sum and departed. Even when his fellow-painters in Montparnasse crowded round him to congratulate him that evening he could hardly believe his luck.

Soutine had been so poor he hadn't even a shirt of his own. He once told us how he managed when he had to go out. He improvised a shirt out of a pair of drawers, using the legs for sleeves and tying the belt round his neck. Over this he put on a cravat. He entertained us hugely by giving us a demonstration of the hitherto ignored use to which a pair of drawers could be put.

But one day there dawned for him the era of the silk shirts, Sborovsky, he said, had suggested he wear silk shirts, and Soutine complied, spending a fortune on them. His famous silk shirts made Montparnasse laugh itself to tears. Years went by and Soutine found himself with only one silk shirt left, but his taste for luxury remained and as he continued to wear "the one and only" he would still allude to "my silk shirts".

About 1936, I think, he was on his way to the Fontainbleau district to do some painting. Sitting in the corner of a railway compartment, his cap pulled down over his eyes, he was startled when two policemen suddenly walked in and arrested him. They dragged him off to headquarters to interrogate him. By chance Soutine had on him a letter from Sarraut, an admirer of his, which he produced in the hope that it would establish he was the victim of mistaken identity. So it proved. The police were looking for a murderer, whose description fitted that of Soutine. This painful incident still further increased his horror of established authority.

For a long time he had wanted to paint a canvas in the style of Rembrandt's "Ox". At last he persuaded Sborovsky to go with him to an abattoir and buy him a flayed ox. They took the carcase back to the studio and Soutine started to paint. The ox became black and began to smell. It started to putrify, but Soutine couldn't afford another. He went to the butchers, bought several litres of blood, sprinkled the ox with it, and went on painting. Days passed, Soutine continued to paint, throwing buckets of blood over the carcase until the blood flowed out of the studio into the street. The caretaker thought a murder had been committed and notified the police. They confiscated the remains and carted them off with the help of the sewage disposal men. Modern art had acquired a masterpiece.

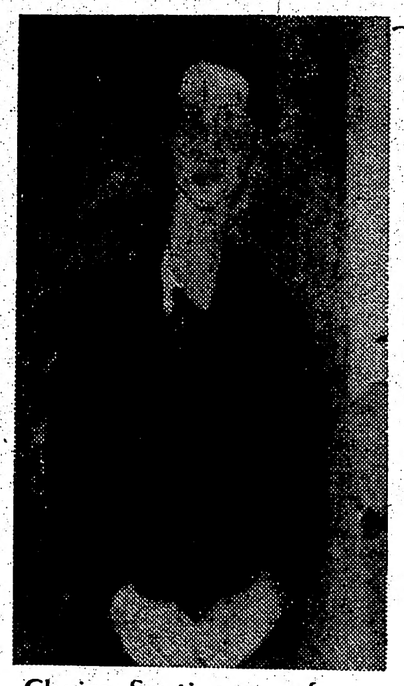
Soutine worked intensely, almost to the point of exhaustion. The tempo of his execution was terrific. For months an idea would germinate in his mind, then he would take up his brushes and not stop painting until the canvas had been completed. The intensity of his work left him weak, depressed and drained of energy. Then he would become absorbed with the idea of a new work and continue as before.

While working Soutine seemed to live in another world. I called to see him one day while he was painting. Angrily he slammed the door in my face. The following day he came to apoligize, telling me that after working hard on a painting he had finally torn it up.

Soutine was a sick man. The stomach trouble to which he later succcumbed caused him excruciating pain over the years. During bouts of the malady he would become terribly depressed, claw the walls, hang his head in despair. Sometimes when he came to see me his nostrils would be assailed by the odour of some delicacy being cooked. I would invite him to have a bite, at the same time warning him to be careful about his digestion. He would sit down at the table, eat too much and get indigestion.

Then when he saw me in the street the following day he would ignore my presence.

When Paris was occupied by the Germans I found him lodgings where he could hide. In conformity with the order requiring all Jews to register, he had gone to make his declaration. I met him as he was coming out of the office. "Look," he said, showing me the card, which had been badly stamped, "they have smudged my Jew." He had made fruitless approaches to the United States Embassy.



Chaim Soutine, a famous portrait by Amadeo Modigliani, the famous Italian Jewish painter.

There was certainly no lack of Americans who would have saved Soutine, but he did not possess a single identity paper and his request was, therefore, turned down.

Soon after the registration I met him in the street. He told me there was nothing to fear and showed me his blue hat. In his naiveté he thought his clothing made him unrecognizable.

It was the last time I was to see him. It was not until after the Liberation that his elder sister, Marie-Berthe, told me how he had left Paris, when life became insupportable, for a little village in Touraine, Champigny-sur-Veude. His health deteriorated, the bouts became more acute. One day he had a fainting fit. The diagnosis was quite positive —internal haemorrhage with perforations. An operation was urgent. Soutine wanted it in Paris, where he had friends among the medical profession. To hide him he was transported in a hearse. He entered hospital in a desperate condition. The operation was unsuccessful.

He died on August 9, 1943.

She won dignity for her child: Mrs. Ruth Salomon Massilkan, of the B'nai Israel Indian tribe, who were finally recognized as Jews by the law of Israel.

# THE SCAPEGOAT

(Continued from page 17)

daring to look at them. He fingered many small and soft bags. He muttered a short prayer for forgiveness of his curiosity, and he looked down at the case. It was filled with paper bags of various sizes, each labelled with the owner's name.

He took them out singly. Some bags were tightly packed, and others held little, and all of them contained crumbs of bread. He read the labels, one by one. "Berman Family" was the first. He had been the baker in the village before he prospered and moved to Kremenitz. His bag was shamefully full. The second came from the Katz family. He used to be the shammas before he took to matchmaking for a living. His bag, too, was full to bursting. A third bag contained a note. It was one of the largest parcels of them all, and the note was by way of apology. "Dear Mr. Abramov," it read. "We have had a bad year. Our Shimon married out. A good year to you all." The parcel was from the Schneider family, one of his closets friends of the old days.

A flood of affection crowded him as he read the old familiar names on the labels. He suddenly understood the sense of joy and relief that the strangers brought with them whenever they came. He gathered the packages to his breast and thanked God for the mitzvah of being called upon to atone for the sins of others. He hurried downstairs and emptied the contents of the case into his sack.

Before leaving for Tashlich he kissed his wife tenderly. "I am better," he said simply. "With God's blessing we will have a good year." She moved to give him the sack, and she lifted it easily off its hook. "It's almost empty," she said smiling, but when he put it on his back he stopped with the weight of the sins and the insupportable joy of his mission.

She watched him as he left the house, and as she saw his back bent under the sack, light as a feather, she came to the conclusion that he must be getting old.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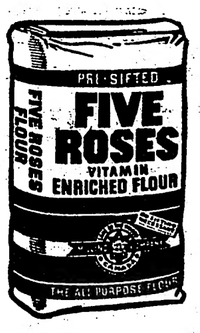


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# BUDDAH & HOLY DAYS

Before my arrival in Bangkok the only native of Thailand I had ever known was a slender, tight-lipped young methematician I had once met in Israel. I was then teaching at the Hebrew University where he, recipient of a scholarship from the Israeli Government, was doing post-graduate work. He was a Captain in the Thai Navy, I had heard, and was on leave of absence from his post as mathematics instructor in the Naval Academy.

We became friendly and before he left for home cordially invited me to visit him if ever I found myself in Thailand. The Captain was on hand to greet me when I arrived in Bangkok, one brutally hot day in mid-summer. It was good to see this smiling face again, now somewhat fuller and showing the effects of his return to more familiar foods. Suddenly his face clouded over and he drew himself up in a stiff, almost martial posture. "Please accept by most sincere feelings," he said, "on the death of your President". It took me a few moments to realise that he was referring to President Ben-Zvi, then five or six months dead.

The Israeli charge d'affaires in Bangkok informed me that about fifty stippends a year are offered to students and professionals, mostly on a short-term basis, to help to meet Thailand's most critical needs. The greatest demand is for post-graduate scholarships in scientific fields — medicine, agriculture, engineering.

In addition, Israeli experts are at work on irrigation projects, and the Jewish State has so far contributed $100,000 worth of Israeli cement to the Mekong River Irrigation project.

Israel has also been promoting joint-enterprise schemes involving the use of both Israeli and Thai capital.

Commercial relations between the two countries are at present rather one-sided because the only commodities Thailand can supply Israel in significant quantities, rice and corn, are available at much lower cost from U.S. surplus stocks. Thailand purchases from Israel rubber tires, pharmaceuticals, and other manufactured goods. An Israeli trade mission maintains a permanent office in Bangkok.

Another function the Israel Embassy serves here — rather reluctantly, since it does not relish involvement in "internal affairs" — is that of attempting to unite the small Jewish community of Bangkok.

Bangkok's communal Seder last Passover was held at the Israeli Embassy, the one place, apparently, where rival factions could meet on neutral ground.

"Oh, it's not quite as serious as it may sound", the Israeli said with a deprecatory shrug. "In some ways, it's rather like in Israel, don't you know. Differences in background, traditions, attitudes, language, etc. Or, if you wish, call it a problem in communication — between Sephardi and Ashkenazi, between Iraqi-born and European-born Jews, who don't understand one another's ways

(continued on page 22)

*Happy New Year*
**FROM DEPUTY REEVE**
**IRV PAISLEY**
Mrs. Paisley & Family

**NORTH YORK** **ROSH HASHANA 5725**

**MR. WILFERD GORDON, Q.C.,**
**MRS. WILFERD GORDON**
AND FAMILY
wish their relatives and friends
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**5725**

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**TO ALL MY**
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**AND CUSTOMERS**

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CHAS. S. ROSE
468 KING ST. WEST
EM. 4-9303 — TORONTO

# BUDDAH & HOLY DAYS

(continued from page 21)

too well.... But you really ought to talk to Dr. J— he's quite famous here: Bangkok's leading eye surgeon. The doctor is, I believe, one of the oldest Jewish residents."

Half-hidden in a jungle of overgrown vines and foliage, Dr. J's hospital on Suringwongse Road — an ancient unpainted wooden hulk of a building with sagging verandahs — evoked visions of Dr. Schweitzer and his clinic at Lambarene. The second-floor living room into which I was ushered by the Asian nurse was a steaming hot, barn-sized hall almost fifty feet in length, its floor covered with a collection of oriental rugs — and with more Buddhas looking down from their pedestals along the walls than I had ever encounted before in one place outside a museum. An open grand piano in one corner of the room looked lost.

When Dr. J. finally came up from the surgery, removing his white hospital jacket as he crossed the expanse of floor towards me, he seemed tired and abstracted. He was a heavy-set, bull-necked man with close-cropped hair — rather Prussian looking — in his sixties. He didn't seem in the mood for talking, but endured the questions patiently, occasionally exploding into unconcealed derision.

"Jewish community?" he said, raising an eyebrow. "Jews we have here, yes. A Jewish community, no. No synagogue, no centre, no rabbi. Never did have, even when there were over a hundred Jews here. Most of them are gone now. We were down to forty only a few years ago, but it's building up again. Some of the Iraqis who emigrated to Israel are beginning to come back."

Dr. J. who was born in Germany, has been living in Thailand since 1935, after trying Eritrea, Ethiopia, and India, seeking a congenial place to live and practice. "The war years were bad, terrible," he said. "All Western Allied residents were interned, of course. Ironically, I was treated by the Siamese as a German, since I carried a German expatriate passport. I was therefore more or less free — to practice, to maintain our family life, to educate our children, whom my wife and I taught at home.

"The Nazis, as you would expect, tried to stir up racial hatred against the Jews, though we were very few here then. They created such a bad name, in fact, for the word 'Jew' that to this day if a Thai merchant is mad at an Indian or a Chinese trader for some sharp practice, or for underselling him, he will call him a Jew — without ever having set eyes on a Jew, probably, in all his life.

"Though the Germans tried their best to make trouble for us, they didn't get very far. The Siamese refused to become involved in any internal racial war, for the very good reason that they have substantial racial minorities

(concluded on page 27)


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New Year Greetings
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*New Year Greetings From the*
MARINS and the STEINERS
TORONTO

**a cjn special**

# MONTREAL AND ITS JEWS

By Jean Drapeau

It gives me great pleasure, as Mayor of Montreal, to send greetings to all the readers of Canadian Jewish News.

Montrealers are aware of the outstanding contribution of the citizens of the Hebrew faith and race, to every phase of community life in our City. From almost the earliest post-conquest days, we find founders of families who were in Canada, at least in the second half of the 18th century.

Their Community has forged to the top in a great many commercial and industrial enterprises: clothing of all kinds for men and women, provisions and commodities of every category, distilling and fabricating, real-estate.

The Jewish population has graced the professions with many outstanding followers of the medical, dental, legal, notarial, pharmaceutical, engineering and accounting avocations. The judiciary has notable examples of men who have attained the highest rank of their calling. They have also contributed greatly to the shipping and trucking industries.

The Parliaments, provincial and federal, as well as the civic arena, have drawn many outstanding orators and lawmakers whose names have gone down in history, notably Ezekiel Hart, the first representative of the Jewish faith in our own legislature and also the first in a parliament of the British Empire.

The Jewish contribution to culture in every field has been enormous—music, literature, art—and this has attained its highest point in your own ritual performances.

His Worship, Jean Drapeau, Mayor of Montreal and author of this special article.

Philanthropy is a realm in which the Jewish race has earned the most heartfelt thanks of our community. One of the most notable examples of this is the Baron de Hirsch Institute which has a century of benevolence and education to its credit. Your hospital has attained the summit of perfection—insofar as this is possible—and it has, for many years, contributed a countless number of expertly trained graduates in the medical and nursing fields. The B'nai Brith requires no publicity to make its good works known, as they are evident to all.

The solidarity of the Canadian Jews is manifest in their fraternal and Labour activities, and the members of their various organizations are an example of industry, perseverence and devotion to duty.

I congratulate the editors on this issue of this noteworthy publication and join with my fellow-citizens in wishing our Jewish fellow-citizens continued prosperity, health and happiness.

## MESSAGE

*I am pleased to extend to all Jewish population of the Province of Quebec my best wishes on the occasion of their New Year.*

*The Jewish people of our Province are contributing to a great extent to the development of our Province.*

*For their excellent work, they are to be commended.*

**JEAN LESAGE**
*PRIME MINISTER*
*OF THE PROVINCE OF QUEBEC*

**montreal's event of the year**

# FAMOUS JEWISH LIBRARY NOW FIFTY YEARS OLD

The 50th Anniversary of the Jewish Public Library of Montreal will be observed this year under the sponsorship of a representative Jubilee Committee headed by the President, Mr. Michal Lauter. The list of patrons includes the Provincial Minister for Cultural Affairs, the Honorable George Emile Lapalme; His Worship Mayor Jean Drapeau, Q.C.; the Consul General of Israel in Canada, Mr. David Rivlin; the Honorable Mr. Justice Harry Batshaw; Mr. Lavy M. Becker; Mr. Samuel Bronfman; Mr. Michael Garber, Q.C., and Mr. Moe Levitt.

The library was established in 1915 and has since become one of the major libraries in the province of Quebec, and the spiritual home and literary storehouse of Canadian Jewry. It fills the reading needs of the metropolitan Jewish community of Montreal in Yiddish, English, Hebrew, French and in other languages. In particular, it has become a great center of Yiddish reading and dynamic source of propagation of that language and of its precious heritage. It is one of the centers for Jewish writers and other creative artists from all over the world and their place of meeting with all those who treasure their works.

The library operates branches in St. Laurent in conjunction with the Beth Ora Synagogue and the Young Israel, and in Cote St. Luc in conjuction with the J. L. Peretz School.

The Jubilee Festivities will open with a dinner on Sunday, October 11th ,at the Queen Elizabeth Hotel.

The Honorary Chairmen of the Jubilee are: Mr. Joseph Berman, Mr. Nahum Myerson, Mr. Solomon Winkler and Mr. Louis Zuker. The Honorary Vice Chairmen of the Jubilee Committee are Professor Maxwell Cohen, Mr. Michael G. Greenblatt, Q.C., and Mr. Louis Rosenberg, F. R. Econ.S., F.S.S.

Vice-Chairmen are Mr. Israel Berman, Mrs. Gittel Gershonovitch, Mrs. Jacob Grossman, Mr. Hertz Kalles, and Mr. Abraham Trapunsky.

S. Abramson is chairman of the Program Committee; J. Grossman heads the Jubilee Book Committee; A. Finklelstein is chairman of the Arrangements Committee; Rachel Korn and Melach Ravitch are chairmen of the Cultural Events Committee; M. H. Myerson, Q.C., and Dr. Joseph Kage are chairmen of the Public Relations and Publicity Committee; ;Mrs. Joseph Goldberg heads the Reception Committee and Mrs. T. Cales, Mrs. H. K. Field, Mrs. B. Lederman and Mrs. H. Soicher are chairmen of the Branches Committee.

The Executive consists of Joseph Ain, Albert Eaton, Solomon Cohen, Rachel Eisenberg, M. Halperin, I. Klein, Mrs. S. Lapitsky, Irving Layton, J. Mamelack, N. Ortenberg, W. Ostreger, Maurice Pollack, Saul Shapiro, Shloimeh Wiseman and Jacob Zipper.

The Jubilee Committee consists of Barney Aaron, Monroe Abbey, Q.C., J. Abel, M. Alper, Edward E. Barkoff, S. Belkin, Rabbi Charles Bender, Harry Blank, M.L.A., Henry Blatt, P. Blitt, Mrs. J. Bomza, Alvin Bronstein, Gordon Brown, Mrs. Sarah Caiserman, Rabbi Samuel Cass, W. Chaitman, Leonard Cohen and Rabbi Maurice S. Cohen.

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Mrs. E. Rabinovitch Joe Rapaport, Hon. Mr. Justice B. Robinson, Mrs. Chawa Rosenfarb, Mrs. Dvorah Rosenfeld, Dr. Hirsh Rosenfeld, J. Rosenfeld, Mrs. C. Rosenzweig, Leo Roskies, Mrs. Masha Roskies, Rabbi David Roth, Mrs. F. Rotstein, Michael Rubinstein, Q.C., and Mrs. J. Ruskin.

B. G. Sack, Dr. Moshe Sambatyon, Mrs. E. Segal, Mrs. S. Segal, Consul Benjamin Sela, Mrs. B. Shaffer, M. M. Shaffir, B. Shane, Mrs. H. Shiller, Rabbi William Shuchat, Mrs. J. Shulman, Max Seigler, Maurice Silkoff, M. Silver, Rabbi Dr. H. J. Stern, Joel Sternthal, Dr. A. Stilman.

H. Tolmach, Moishe Trossman, W. Weinstein, N. Wichelsky, Miss Adele Wiseman, Mrs. Ruth Wisse, Max Wolofsky, Rabbi S. N. Zambrowsky and Mr. H. Ziger.

## THE JEWS AND QUEBEC

***The Canadian Jewish News Special which will contain an exhaustive study of the Jewish Community of Montreal, its history, its present —is now under preparation by a special staff of writers. It will appear both in English and in French during the month of January, 1965.***

***Montreal New Year Greetings appear on the following pages: 24, 25, 26.***